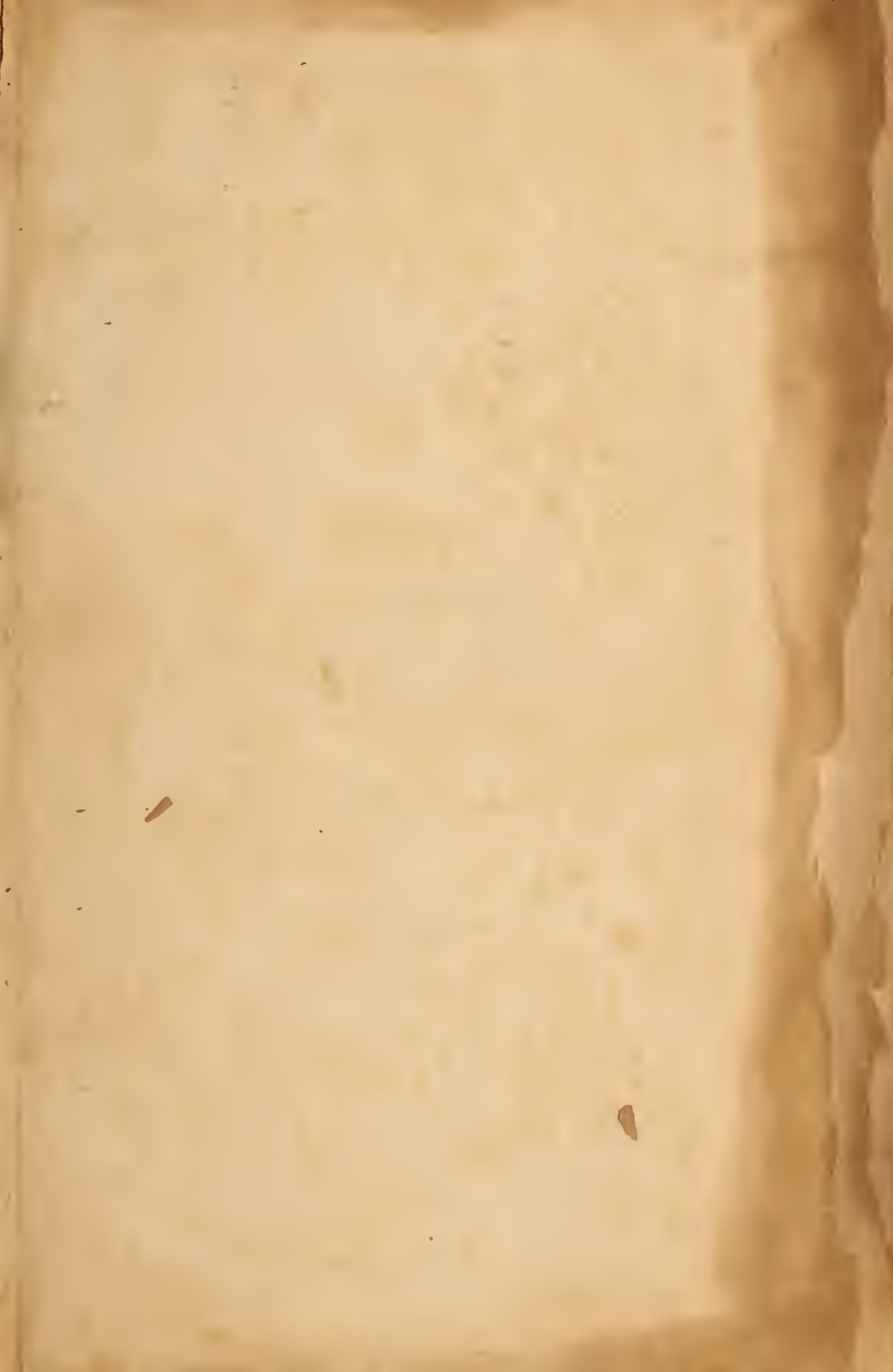






Division I

Section 7





THE  
American Baptist Magazine,  
AND  
Missionary Intelligencer.  
NEW SERIES.

No. 8.

MARCH, 1820.

VOL. II.

Biography.

MEMOIR OF THE HON. MATTHIAS B. TALLMADGE.

*My Dear Sir,*

To one of the Editors.

IN complying with your request, to furnish for your excellent Magazine a few incidents in the life and death of our worthy and honoured friend, Judge Tallmadge, I have to regret, that my short and partial acquaintance with him prevents my doing that ample justice to his character, which a longer intimacy would have enabled me. But such is the respect and affection which I entertain for his memory, that I readily avail myself of this opportunity, to pay a tribute of respect to his exalted virtues. I am, dear Sir, yours, &c.

*Poughkeepsie, Jan. 1820.*

LEWIS LEONARD.

MATTHIAS B. TALLMADGE was born at Stamford, Dutchess County, and State of New-York, on the first day of March, 1774. He graduated at Yale College in 1795. After which, he studied the profession of law with Mr. Spencer at Hudson, now the Hon. Chief Justice of this State; and afterwards commenced the practice of law at Herkimer, in the County of Herkimer. In discharging the duties of his profession, he acquitted himself with such assiduity, diligence, and integrity, as gained him the confidence and affection of the people, which they manifested by the honours which they bestowed upon him. He was chosen a member of the State Convention, for the amendment of the Constitution, and afterwards a member of the State Legislature, from the County of Herkimer. He was then elected for four years to the State Senate, from the Western District of the State of New-York. These several places he filled with such ability and repu-

tation, as to make his character known to the President of the United States; who in 1810, honoured him with the appointment of Judge of the District Court of the United States, for the State of New-York. Soon after this appointment, he removed to the city of New-York, where he continued to reside until his decease.

In 1803, he married Miss Elizabeth Clinton, daughter of George Clinton, Esq. then Governor of the State of New-York, and late Vice-President of the United States. With her he lived in the happiest interchange of mutual affection. They had eight children, four of whom now survive with his widowed partner, to feel and lament their loss, in the death of an affectionate husband, and tender parent.

His constitution, naturally feeble, was greatly impaired by severe attacks of fever, with which he was several times afflicted, and reduced apparently to the lowest point of existence. Not long before his removal to the

city of New-York, he had been reduced by a lingering bilious fever; and from the effects of which, he never fully recovered. His countenance ever after, indicated the feebleness of his frame, which seemed gradually yielding to pulmonary complaints. His mind was naturally active and vigorous, and during the whole course of his illness, in no one instance, appeared in the least impaired. His ambition to perform his public duties, frequently prompted his exertions beyond his strength. These circumstances, though they endeared him to his friends, and rendered him more highly useful to the community, greatly facilitated his decline.

When he entered upon the duties of District Judge, he found the business of the court momentous. It had greatly accumulated during the long ill health of his predecessor, and the intervening time before his appointment. The new commercial regulations, the peculiar situation of the country, and the restrictive system of measures which were to be imposed, brought into his court a pressure of business hitherto unknown; accompanied with all the collisions of interest, and attended with all the violence of party zeal. His utmost endeavours were to perform with intelligence and impartiality the duties of his station. Such was his success, that although the unfortunate in his judicial decisions, may sometimes have complained, yet all agreed in the rectitude and integrity of his conduct. His health, however, was unequal to the exertion—an hemorrhage from the lungs was the consequence. He soon became incapacitated to transact business, and was confined to his bed during the following winter. In the spring, he so far recovered as to be removed for the

benefit of free air, to this place. The providence of God in this affliction, to his friends, appeared inauspicious and dark; but it proved a gracious dispensation to his soul. From this confinement he dated his religious impressions which eventuated in a full conviction of his lost and perishing state by nature, and his only hope of pardon and acceptance, through the atonement of Jesus Christ. In the following summer he made a public profession of his faith, and was among the number united by baptism to the Church, during my first visit to this place. I now became more intimately acquainted with him, and had frequent opportunities of observing the rich resources of his improved and active mind, which before had been trained and skilled in legal and political knowledge, now devoting its powers to the cause and interest of Christ in the world.

Retaining his appointment as Judge, he continued, whenever able, to sit up in his room, to perform all the common and ordinary business of his office. At the approach of the ensuing autumn, his physicians advised a journey to the south, as the only hope of prolonging his life.

To him a painful alternative was now presented. On the one hand, the hope of restoring health, and the preservation of life: on the other, a desire to discharge his public duties, a separation from his home, his friends, his relations, and above all, a young and an affectionate family. But after mature deliberation, and in conjunction with his friends fervently supplicating the throne of grace for direction, he was enabled to commit himself, his public and private affairs, to the disposal of an overruling and merciful Providence; and in November, 1812, he parted with his children and friends, and, ac-



accompanied by his faithful and affectionate wife, commenced his journey by land, for Charleston, S. C. Having made an entire surrender of his worldly concerns to the Lord, his mind while absent was tranquil, and seemed wholly devoted to the enjoyment of religion. His time therefore was principally spent in visiting Christian friends and churches, which was not less profitable to them, than pleasing to himself.

In the following spring he returned, and though extremely feeble, yet his health was somewhat improved. He ever after spent his winters at the South. His continued indisposition, and the painful necessity of so frequently parting with his dear family and friends, were circumstances which served to wean him from the world, and in a great measure to deprive him of the enjoyment of those earthly blessings, of which a kind Providence had so abundantly favoured him.

Impelled to retire from the bustle and confusion of the world, he cherished a familiar intercourse with his God, and seemed when at home or abroad, almost entirely devoted to his service. His Christian friends beheld with pleasing emotions the rapid progress of the grace of God in his heart; and it is hard to decide, whether we were more delighted with his society, than improved by his instructions and exhortations.

I cannot more forcibly illustrate the sweetness of his temper, the kind sympathies of his heart, and his habitual piety, than by transmitting to you the following extracts, taken from letters directed to his friends in this place.\*

\* These letters when written were not designed for public inspection; they therefore incidentally exhibit the amiable feelings and piety of their author.

*Charleston, S. C. April 9th, 1815,*

*"My dear Parents, Sunday.*

Being secluded from public worship this day by a sudden change and severe turn of weather, and by a slight return of fever which for a day or two past has rendered me quite feeble, I happily indulge in epistolary converse with you. The reflection that I have friends, whom I know are indulging the tender sympathies of a wife, a parent and a brother for me, has had no little share in supporting my burdened spirits, and filling spaces in my mind which otherwise would have been yielded to melancholy, and insupportable loneliness. The anxieties of my friends have been great. My situation has indeed been perilous. I have again most mercifully been spared, and though I fear there is no rational hope that I shall ever be restored to health, or to be heir of many days, yet I now expect soon to embrace you all. Why am I thus so often rescued from a threatening grave? is a question which has repeatedly recurred to my mind, and as often in the presence of God, filled me with confusion and shame. Is it in tender regard to the consolation of my dear wife and children? Is it in answer to the prayers of my dear anxious parents, or those disciples of Christ, whose supplications have been so often, and so affectionately repeated for me? A review of past life leaves me no room to suppose that it is owing to any worth or worthiness of my own. I look there in vain for that moral fruit of usefulness, which ought to have followed my planting and growth in the vineyard of my Lord and Master, and made manifest his praise and glory. 'The mercies of God towards me are altogether of grace, and unsearchable. Now I know not, but hereafter I shall know the depth of his forbearance and goodness.'

*New-York, June 7th, 1815.**Charleston, S. C. Feb. 10, 1816.*

Dear Mother,

Suckey\* is now very low and suffers a great deal; but she bears it with patience. She is fully sensible that her time is short: God hath graciously given her an overcoming faith, and she is not the least despondent. We pray daily by her bedside. Oh! how awful the spectacle! how loud the admonition! yet how great the consolation, when we see a dying fellow creature fully persuaded of her salvation, struggling only with the pains of the body, and looking forward to the happy moment, when she shall be lost in the full enjoyment of christian hopes!

*Fayetteville, N. C. 23d Dec. 1816.*

"My dear Son,

I have just received at this place your Uncle's letter of the 23d inst. My heart is overcome, my dear Clinton, by the grateful intelligence of your praise: my prayer to God is, that you may ever be awake to a proper emulation, to a sense of the importance of your life, and of the necessity you are under by laborious exertions to fit yourself, to be a great and good man. Probably my ill health may soon leave you to be the patron and guardian of your younger brothers and sister, the prop and support of your dear mother and family. Strive to be prepared for the trying event. My prayer to God is, that his strengthening arm may be extended to you—God's eye is always upon you; it is never turned off, and he assures us that we shall be judged according to our works. Think on these things, my dear son, in humility, and with prayer."

\* Suckey was a pious girl of colour, servant in the family of Judge Tallmadge.

"Dear Mother,

I very much regret the absence of so many of the members of our Church, small at most; but let us remember, that though the Providences of God may be mysterious, they are never erroneous—that though the pillars may be removed, God is nevertheless able to sustain. While the good spirit is left, his people still have reason for great joy and rejoicing. Perhaps there are few events occurring in life, which do not afford the Christian a renewed opportunity for prayer and the manifestations of his faith. While therefore we have a heart to humble, or breath to pray, let us not despair, but freely go to him who freely gives, and patiently wait deliverance, and promised recompense.

I hope brother Leonard will not despond. For proof of the loving kindness and mercy of the Lord towards his people, we need not go beyond the history of our own little Church. The time was when they were very few and scattered; if they knew the voice of the true Shepherd, they scarcely knew that of each other. Now they are respectable in number, united, having love one for another. Have we suffered the loss of a Pastor, and the death of a brother who seemed to be a pillar amongst us? these losses have been made up with increased blessings. Let us then, one and all, look to him who is able to help, and I do trust that our light will not wholly be removed."

*Charleston, S. C. Feb. 27, 1817.*

"Very dear Parents,

Aware of the anxiety and affectionate concern which I know will distress you on my account, in consequence of the late bereavement, and affliction which has befallen us in the death of



our dear babe, I hasten to afford you the assurance, that I am in comfortable health; that I am greatly and graciously supported, having in the hour of trial found that, verily, my religion is not a vain trust. Knowing where to look for consolation, my sorrows, though tender and flowing, are tranquil and rational. Though this evil is of the Lord; yet will I wait upon him longer—I will rely still upon his mercy, upon that goodness which declares he will sustain his own, under providences however dark and gloomy.”

*Charleston, S. C. Feb. 14, 1819.*

“Dear Sally,\*

True, we have many mercies to be grateful for, and though our afflictions are heavy, they are providential, and God knows best what portion is for our good:—what measure of chastisement is necessary to draw us near to him, to make us cry out in our distress and ask deliverance, where alone it is to be found. I have sometimes suspected my mind of enthusiasm; but this, too, is one of the tricks of the grand adversary, to keep back christians from the higher enjoyments of a more perfect faith. While we guard well against the delusion of such a temptation, we should search and faithfully try, till we know of what spirit we are. I do believe that my own life, more than once, and that of my son Clinton lately, have been prolonged in answer to our own and the prayers of our religious friends. And though this boon has not been granted us in the case of the dear John James, and the children whom we have laid in their mother earth, yet it argues nothing against the efficacy of prayer, or the goodness and mercy of God; but only that we know not what to ask for as we ought. Whenever we entreat

for a temporal blessing, it should always be in submission to the will of God, and for strength to bear the afflicting denial, or for grace to sustain the indulgence with stability and faithfulness. “You ask us to pray for you.” This we always do. “Pray ye one for another,” is an injunction of our blessed Redeemer; and such is the merciful Providence of God in the planetary system, and change of seasons, that it may be supposed there never is a moment, but a myriad of saints are awake, and engaged in the delightful task of sustaining each other, and until these entreaties are fully answered, by bringing in the last of the redeemed, the world will stand; when it then will fall in the twinkling of an eye, and all its boasted distinctions be forever obliterated.”

In the selection of these extracts, I have had a particular reference to their respective dates, and also to the diversity of subjects upon which they were written, in order to present their author in some respects as he was,—a dutiful Son, a kind and tender Parent, a loving Brother, a constant and affectionate Husband; and above all, a sentimental, practical, and living Christian. His acts of benevolence and piety, however, were not confined to the church to which he belonged, nor to the social circle in which he moved. But in him the cause of the Redeemer was blessed with an active member, and a firm supporter.

In the concerns of Foreign and Domestic Missions, he was deeply interested.

He was an efficient member of the constituent Assembly, which formed and carried into effect, a plan for establishing a General Convention of the Baptist denomination in the United

\* Miss Gano—a niece.

States ; in which, and in the succeeding Convention, he acted as a representative for many of the Churches and Missionary Societies in South Carolina. He was also a member and Vice President of the executive Board of Missions established by the Convention, which stations he filled with ability, and general satisfaction. To pay a more respectful, and grateful tribute to his memory, for the services he rendered the Missionary department, I with pleasure transcribe the following extract taken from a late communication, ordered by the Board, and transmitted by its secretary, to his deeply afflicted widow.

*"Dear Madam,*

The chasm created in society by the death of your excellent husband, will not easily be supplied. The loss which as a Board of Missions, we have sustained, may be fairly appreciated, by the eminent services their deceased Vice President has rendered. The constitution flowed from his pen.

Be assured, dear Madam, the memory of Judge Tallmadge will long be cherished by us, with sentiments of the most respectful and affectionate regard."

His frequent journeys to the South, though attended with many anxieties, and domestic deprivations gave him an opportunity greatly to enlarge his circle of Christian friends, and to render himself more extensively useful to the cause of the Redeemer. And as far as I have been able to ascertain, there are many Churches, and many pious individuals not immediately in this vicinity, who duly appreciate his merits, and sensibly feel the loss they have sustained by his death ; especially in Charleston, South Carolina, of whom he always spake with pleasure, and who had a better

opportunity of becoming acquainted with his piety and virtues. As a testimony of their sincere regard, and of the high estimation in which he was held in that City, I cheerfully add the following note communicated, and printed in a Charleston paper soon after his decease.

"In the death of this good man his family, the federal Republic, and the militant Church, have sustained a loss of great magnitude. Wealth and worldly honour had not the power to turn his mind from the important concerns of religion. These he considered as constituting the one thing needful, and on this great subject he fixed his chief attention. His religion was far from making him morose or unsociable ; for when his health permitted, he took delight in the company of his friends, and made himself agreeable to strangers, by mixing in their society on proper occasions, and by supporting a free, easy, and cheerful conversation.

"His great debility induced him during the last 8 years to spend his winters in our southern climate, and became the occasion of his being known to many, and of his forming friendships with those, who would have otherwise remained strangers to his person and virtues, but must from knowledge, now unite their tender sympathies, with his weeping family, and intimate pious friends of former connection."

During the month of September, while the sickness prevailed in the City of New York, for the safety of his family, he removed them to his Father's in this place. No material alteration had taken place in his health, from my first acquaintance with him, till the day before his death : When at 1 o'clock P. M. a violent fit of coughing was succeeded by an alarming

hemorrhage, probably from the rupture of a blood vessel in the lungs; and at the same hour of the ensuing day the complaint returned, and he expired in the full belief, and joyful expectation

of a glorious immortality. Thus fell a great man in our Israel, Oct. 7, 1819, in the 46th year of his age. "Mark the perfect man, and behold the upright, for the end of that man is peace."

---

## Religious Communications.

---

### REASONS FOR NOT OBSERVING CHRISTMAS.

Messrs. Editors,

*Boston, Dec. 25, 1819.*

You need not be informed, that this day is observed, by a large body of professed christians in commemoration of the nativity of Christ. As the denomination to which you and I belong, keep no day in commemoration of this great event, it is perhaps due to ourselves, and to others, that we should give our reasons why we do not. This indeed appears to me to be necessary; because many of our brethren have paid little or no attention to this subject, and others have seriously asked, "Why do you not keep sacred, the day on which the Saviour was born?"

As we have no wish to be singular, merely from the love of singularity; and as it is as proper to give a reason of our practice to every one that asketh us, as of the hope that is within us, I shall state some of the reasons, why we do not, by any particular rites, celebrate the incarnation of Christ.

1. We do not know, and no one can tell us on what day Christ became incarnate.

Though the most strict inquiries have been made by learned and pious men, yet they have not been able to ascertain either the day or the month in which the Saviour was born. There are several circumstances which make it very improbable that his birth occurred in December: and those

who appear to have made the most correct calculations, suppose that the Redeemer became incarnate in the month of September, or October. It is therefore without any just foundation, that good men so confidently take it for granted, that the Saviour was born on the 25th of December.

We have as much reason to believe that the Star which guided the steps of the eastern sages was lighted up on the 25th of September, as on the 25th of December, for indeed, we have no satisfactory evidence in either case.

But, it will be said; "Though we cannot determine the day on which the Messiah became incarnate, yet reason and gratitude require we should observe some day; and though we should mistake the time, the Lord will know our motives, and accept our service." We acknowledge that this reasoning appears plausible, and it has no doubt much influence on many minds. But we cannot admit its force, because we conceive it has no legitimate support from the Scriptures; and because if our deference for this kind of reasoning should lead us to keep one day, it would be difficult to assign any limits as to the number of days which we ought annually to observe.

2. We can find neither precept nor example in the Scriptures for the observance of Christmas



We think if the Saviour had intended that his birth should be commemorated, he would have left some injunction on this subject, and would have guarded against any uncertainty as to the day itself. We think, we should, at least, have had some evidence that primitive Christians celebrated this important event. And we are strengthened in our convictions that we should have had some intimations of this kind, when we refer to Scripture usage in relation to ancient festivals.

No one can imagine that the deliverance of the Hebrews from the sword of the destroying angel, or the ingathering of the fruits of the earth, were events to be compared in magnitude with the advent of Christ. And yet, as these events were to be kept, as a memorial throughout all generations; not only the month, but the day of the month was explicitly recorded. In relation to the Passover, Moses says, "Ye shall observe the feast of unleavened bread: In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread until the one and twentieth day of the month at even." We see the same minuteness, as to the time, in which the feast of Tabernacles was to be observed. "The 15th day of this seventh month shall be the feast of Tabernacles for seven days unto the Lord." Now if we were commanded to celebrate the birth of Christ—If the day on which this service was to be performed was recorded in Scripture—or if we had the least evidence that the disciples of Christ commemorated the incarnation of their Lord and Master—then, we would with alacrity obey the command, we would keep the recorded day with joy and gladness, and imitate the grateful conduct of his first disciples. But, until such evidence, or authority can be exhib-

ited, we shall not consider ourselves as deserving censure, or reproach, for not keeping the day.

3 We do not keep the twenty-fifth of December as sacred to the commemoration of Christ's nativity, because we reject the authority that enjoined it. There is a difference of opinion whether pope Telesphorus, or pope Julius appointed this day as a festival in honor of the nativity of Christ. It is certain however, that a long period had elapsed after the birth of Christ—that the church of God had departed from the simplicity of the faith; and become corrupt both in doctrine and practice—and that the papal power was firmly established before the 25th of December was ordained as a Mass-day by the Church of Rome. It appears then that Christ-mass-day was appointed by one of the popes of Rome—by a power who set aside the simple institutions of Christianity, and substituted carnal ordinances in their place. This is sufficient reason why, as Protestants, and as Christians, we do not keep the day.

4. We do not observe this day, because the same authority which instituted it, would require us to observe other days. It would require us to keep days in commemoration of other events in the history of Christ—in honour of the blessed Virgin—and of men falsely called saints, who were chiefly distinguished by imbruing their hands in the blood of the faithful—and bringing to the stake those who were opposed to the corruptions of Christianity. Now, as we will not bow to the authority of his holiness at Rome by worshipping saints or keeping days to their honor, so neither will we submit to his dictates by celebrating Christ-mass-day.

Suppose, that from motives of politeness, or from an indifference

to the great principles which led the reformers to quit the Church of Rome, we should yield to the wishes of our friends and observe Christmas? What would be the consequence? We should have to celebrate other festivals. We should be called upon to shut up our stores, and cease from all business on Good-Friday. What objection could we make? Good-Friday is a day in which the death of Christ is held by them in sacred commemoration. Surely his death was an event as important as his birth; if then it is proper to observe Christmas, it is proper to observe Good-Friday. Indeed, the same remarks will apply to many other festivals, for the observance of which, there is as much scripture and sound argument, as can be advanced in favour of the festival of Christmas.

5. The celebration of the nativity of Christ is attended with much more evil than good.

With the exception of a few pious Christians who sacredly regard the day; we ask how is this Mass celebrated? Let any man who has been a resident in Europe answer this question, and he will tell you, that by the greatest part of what is called Christendom, it is celebrated as a day of feasting and merriment. It is devoted to eating and drinking—to gambling and dancing, and to sports of every kind. It is in this way the birth of Christ is honoured where Mass days are most frequent, and should the observance of this Mass become fashionable and general here, we have reason to fear that the same general dissipation would be associated with it.

The above remarks have not been made with a view to censure those Christians who keep this festival. We would rather say, "Let those who regard the day, regard it to the Lord." But they have been made to shield

ourselves from the opprobrium which has been cast upon us. It has been more than intimated that Christians who do not keep this Mass as sacred time, discover great insensibility in relation to the advent of Christ. It has been asserted that if the impulses of the hearts of Christians will not prompt them to express their gratitude—no arguments, though uttered by the tongues of angels, could be efficacious.

In the name of a multitude of Christians we would repel all such insinuations. We maintain that Christians ought to cherish an habitual sense of the infinite mercy which brought the Saviour from heaven to earth. We maintain that the incarnation of Christ was the most interesting occurrence that had ever transpired; for in that event, the present and eternal destinies of man were involved. We maintain, that we ought not merely to reflect on his birth one day in the year, but every day. And so far from being insensible to this momentous occurrence—we look back with adoring gratitude to the evening, when the Star of Bethlehem directed the wise men to the place where the Redeemer lay. With the heavenly visitants who came to pay him divine honours, and to congratulate the world on this auspicious event; we are ready to exclaim, "Glory to God in the highest, and on earth peace, good will toward men."

At the close of my communication, I would caution all your readers, not to value the institutions of men, more than the plain and simple ordinances of the gospel. I have known some men who were very strict in observing Christmas, and yet their habitual neglect and contempt of the Lord's day furnished abundant evidence of their disregard of the authority of Christ. It is



not the observance of days, or an attachment to mere outward ceremonies, but a life of faith and charity, and holy obedience, which characterize the true Christian.

I would also suggest to them the importance of guarding against a censorious spirit. I have not had the least desire in any of my remarks to excite prejudices against those who differ from me in opinion concerning the commemoration of the birth of Christ. It is probable that many Christians who are ignorant of the origin of Christmas, do on this day

devoutly call to mind the goodness of the Saviour in visiting our world. I am willing they should enjoy their meditations. I do not censure Christians for setting apart a portion of time to meditate on the nativity of Christ. But I think they are worthy of censure when they assert with confidence that Christ was born on this day—and when they mingle with the commemoration of this event, reproaches and condemnation upon those whose consciences do not dictate the propriety of such an observance.

EUMENES.

#### ON COMPETENT MINISTERS IN THE UNITED STATES.

The following Letters were addressed to the Rev. Dr S. President of a Theological Academy in Yorkshire, England. They are intended to remove the erroneous impressions, which, it is believed, have been made on the minds of English christians by a communication in the English Baptist Magazine for September last, "said to be from a worthy Presbyterian minister in the city of N. York" As the same statements which that "communication" contains, continue to be repeated in this country, the writer has been requested to publish his correspondence in the American Baptist Magazine.

##### LETTER I.

Rev. & dear Brother, —, Dec. 1, 1819.

I AVAIL myself of the departure of a ship from this port to Liverpool to send you these lines. Should a private opportunity offer, I will forward you some of the works which are published here. You will excuse me, my much respected friend, when I remark, that the most intelligent Englishmen appear to me to have very degrading ideas of the state of society in America. This arises, perhaps, from a natural partiality to their own "Fast anchored Isle," from the incorrect statements of British travel-

lers in the United States, and from the misrepresentations of some Americans.

A love of country is commendable. He who does not cherish an affection for his native soil, is not likely to feel a strong attachment for any other place. Yet, I think, an affection for home may be cherished without feeling a strong antipathy for every thing abroad. But, if I may judge from the publications which daily teem from the English press, the most powerful prejudices exist against America. It would seem that nothing good, either in manners, morals, or religion, can obtain a place in this ill-favoured land.

I am surprised that men of literature, and talents, and religion, should repeat the calumnies which are contained in some of the journals and letters of British tourists in the United States. Whether these authors wrote for amusement, or profit, or under the feelings of disappointed pride, I cannot say; but I may venture to affirm that they have done this country great injustice. This is much to be regretted, because it keeps alive a spirit of mutual jeal-

ousy, it engenders animosity and ill-will, and breaks those ties which should bind together the wise and good of every nation. The Americans are a reading people, they are therefore acquainted with the aspersions which are cast on them, and feel themselves injured; and this sense of injury is more deeply felt in proportion to the respectable sources from whence it comes. Hence, when men of erudition and lofty intellects give currency to these misrepresentations in their literary journals, the offence takes deep hold on the mind. It is much easier to forgive the man who takes from us our property, than he who takes from us our good name. This leads me to fear, it will be long before the wounds which defamation has made will be entirely healed. The sooner, however, that proper emollients are applied by doing this country justice, the happier it will be for both nations.

I should not have troubled you with these remarks, but I perceive, that the respectable work to which you are a contributor, has fallen into the error of other publications, in giving currency to statements concerning America which are not true. I am far from impeaching the motives of the highly respectable Editor of that work; but, I sincerely regret, that he was not favoured with more correct sources of information. We should always be slow in receiving an evil report of our neighbours, and still more so in publishing it. It is with a hope you will prevail on your valuable friend to be more cautious, in future, that I address you on this subject.

Your own situation as the President of a Theological Academy, renders it very de-

sirable that you should have just views of the state of things here. While you are cultivating the minds of your students by teaching them to trace the extent, and boundaries, and relative situations of different states and empires on our globe, you are no doubt anxious to spread before them a moral map of the world. As Christians and as candidates for the ministry, this department of study has peculiar claims on their attention. This kind of knowledge will serve to guide their benevolent efforts, and teach them what sections of the earth most need their sympathies, and their prayers.

I am encouraged to write with freedom from the assurances you have given me, that my communications will be received with pleasure, and from a persuasion, that your candid and liberal mind is not fettered by those narrow prejudices which are the offspring of bigotry and ignorance.

The object at which I shall aim in my remarks is truth. I neither wish to depreciate what is estimable and praiseworthy in England, nor to give a false and splendid representation of what is worthless or defective in America. But I do wish to correct the mistaken views of some wise and good men with whom you are acquainted. If I should be successful, I shall reflect on the time devoted to this correspondence with peculiar satisfaction.

I wish you, dear Sir, to consider this letter as an introduction to some animadversions on a "communication" in your Magazine for September last. The Editor informs his readers, that it was written by a worthy Presbyterian minister in the city of New York. I shall not call in question his respectability, or

piety, or the motives which dictated his communication; but I think, I shall make it appear that he has exhibited calculations which are not correct. I shall prove to you that in giving the number of "competent ministers" in the United States, he has either assumed a principle of calculation not supported by the scriptures, or, he has been led into an error, by relying on the representations of others, instead of impartially examining facts for himself.

I am, dear Sir,

Respectfully yours,

## LETTER II.

Rev. & dear brother, —, Dec. 15, 1819.

At the close of my last communication I engaged to make it appear that the worthy clergyman in the city of New-York is mistaken in his calculations as to the number of competent ministers of all denominations in the United States. I am willing to believe that his mistake on this subject has been occasioned by placing implicit confidence in the statements of others, instead of impartially investigating facts for himself. He remarks, in his letter to the editor of the "Baptist Magazine," that, "the population of the United States may be estimated at about nine millions, and yet the number of competent ministers of all denominations does not exceed two thousand five hundred. If we assign one thousand souls, upon an average, to each minister, which in ordinary circumstances is enough for the pastoral care and watch of any one man, we shall have two million, five hundred thousand of our population supplied with competent religious instruction; leaving six million five hundred thousand, or enough for six thousand five hundred congregations destitute. What a melancholy

picture, even of this highly favoured country!" Melancholy indeed! But I am not willing to admit, that this picture bears a resemblance to the original. The whole colouring is too dark and gloomy. It is disproportionate in its parts, and defective in the persons and characters which should be brought into view. While it places on the front ground a motley group of Hopkinsians, Calvinists, Arminians, Arians and Socinians, all competent ministers of the gospel, it throws into the shade, or entirely excludes from view a host of valuable ministers of Christ, who, though discarded now as unworthy of the ministerial office, because their names are not enrolled on the catalogue of a college, "shall shine as the brightness of the firmament, and as the stars forever and ever."

After considerable inquiry, and a careful examination of documents which have been placed in my hands, I am persuaded, that there are not far from seven thousand ministers competent to preach the gospel in the United States. You will perhaps ask, "How can I receive your statement without calling in question the veracity of the "worthy Presbyterian minister of New-York." I would reply, you must put the same favourable construction on his calculations, that you would on the representations of a pious clergyman of the established church, in describing the state of religion in England. His account of the number of ministers in Great Britain would be limited to those who have received Holy Orders, and officiate in the church as established by law. He might perhaps condescend to remark, that, "beside these duly authorized and competent ministers, there is a number of low, ignorant, pragmatical dissenters, who arrogantly assume to themselves the title of minis-



ters of Christ." You would feel grieved that a good man should make such ungenerous observations; but, putting on the charity that hopeth all things, you would make suitable allowance for the prejudices of education, the haughtiness of power, and the pride which attaches itself to a privileged class.

Having suggested an apology for the reverend author of the communication in your Magazine, I shall now unravel the mystery which occasions such a disagreement between his statements and mine. About four years ago, a number of Congregational ministers appear to have had their attention particularly directed to the destitute situation of many of their churches, and the great want of competent ministers in different sections of the United States. An address was published on the subject, with a view to increase the funds of the Connecticut Charitable Society for the education of indigent pious young men for the ministry. It was evidently the object of the writer of the address to awaken the sympathies of the religious public, by representing in the most striking colours the deplorable situation of the country. He says, "the wretched state of our country must be made known. The press must groan in the communication of our wretchedness, and from every pulpit in our land the trumpet must sound long and loud." In giving his estimate of the great want of ministers, he observes, "there are not according to the largest computation, more than three thousand educated ministers of the gospel in our land; leaving a population of five millions destitute of proper religious instruction." Now, I seriously object to his calculations, because they do not rest on a fair or scriptural basis. Instead of allowing different religious de-

nominations to judge of the qualifications of their own ministers—and instead of referring to the qualifications which the Bible tells us a bishop must possess, he undertakes to prescribe a standard, and to determine that none are competent to preach, who have not attained to this standard; that is, who have not enjoyed the advantages of a liberal education. By adopting this standard, he has rejected from his calculations thousands of the faithful servants of the Lord Jesus, who are labouring with great success in the United States.

What will be your surprise, my dear Sir, when I tell you that at the time when the above address was written, there were in the regular associated Baptist churches no less than nineteen hundred and fifty-three ministers of the gospel, who, to use the language of a much revered friend, "in unwearied labours for the advancement of the Redeemer's kingdom, and in ardent love to immortal souls, 'are not a whit behind' their most zealous Congregational brethren." At the same period the *local preachers* in the Methodist connexion amounted at least to three thousand, and their travelling preachers to six hundred and ninety-five. At the date of this letter the ministers of these two denominations alone amount to about six thousand.

To shew you with what little candour or justice these calculations were made, I will give you another short extract from the "Address" to which I have already referred. "The population of Georgia, says the author, is four hundred fifty-two thousand, and eighty-three, while in the whole State there are not more than ten ministers who are qualified to preach the gospel; leaving four hundred forty-two thousand, four hundred thirty-

three, of the population of that state, destitute of such instruction as God has decided to be proper for the salvation of men." But at the very time, sir, when this doleful account was published to the world, there were in Georgia ninety-six ordained Baptist ministers, and twenty-six licentiates, who administered to two hundred churches, containing eighteen thousand, three hundred and three communicants. There were also a number of ministers of other denominations. If it were necessary, I could make other extracts which contain statements equally partial and unjust. I need not tell you that as a denomination we considered ourselves injured, insulted, and degraded, by this Address. When afterwards, it was printed and circulated in the form of a Tract, it excited among a large body of Christians, general indignation and disgust.

But, partial and unjust as the calculations in the above Tract are, we considered them as scarcely worthy of censure, when compared with the attempt to degrade this country by representing it as more deplorably destitute of competent ministers than the Popish countries of Europe. We were amazed that a Protestant, Congregational divine, in making out the wretchedness of his own country, as to moral and religious instruction,

should represent even Portugal, Spain, and Italy, as better supplied with religious teachers than the United States, because a great proportion of our ministers are not men of literature and science. And yet, Sir, I have no doubt it is chiefly from this address that the Clergyman in New-York has furnished you with his calculations concerning the number of ministers in the United States.

I must confess, when I call to recollection the able refutations of these statements which have issued from the press—the suppression of the Tract, which contained them—and the shame which some Congregational ministers have manifested when interrogated on this subject—I am surprised and grieved that any clergyman in the city of New-York should have repeated and sent these misrepresentations across the Atlantic. I cannot persuade myself that he intended his letter to meet the public eye. Of one thing I am certain, if the pious and able editor had known as much as his best friends here know of the origin and nature of the calculations which have occasioned this letter, he would not have inserted them in the pages of the English "Baptist Magazine."

I am, dear Sir,  
respectfully yours,

[To be continued.]

---

## Missionary Intelligence.

---

### AMERICAN BAPTIST FOREIGN MISSION.

#### BURMAN MISSION.

EXTRACT OF A LETTER FROM MR.  
JUDSON TO DR. BALDWIN.

*Rangoon, April 30, 1819.*

Rev. and dear Sir,

You will probably have heard of our undertaking to build a

zayat, or place of Burman worship, on one of the principal roads. We have had worship in it several Sundays, though it was not wholly completed and laid open to the road till within a few days. Last Sunday, we had



an assembly of about thirty, many of whom heard with decent attention. During the past week, I have spent my time on the floor, in the front part of the zayat, receiving as many as came in, and preaching to them the gospel of the kingdom. It has indeed been a busy week; conversing with visitors of all sorts, studying occasionally with my teacher, and preparing for the approaching Sunday, have completely filled up every hour. I sincerely hope, that it may prove a specimen of many weeks of my remaining life. Among the many with whom I have conversed, there are three or four instances which are very encouraging, though too premature to allow much sanguine expectation. We cannot help feeling, that God has a people in this benighted land; and when one Burman after another sits down by me, and listens attentively to the news of a precious Saviour, and comes again and again, this feeling is necessarily strengthened. Mrs. J. has also recommenced her female meetings, which were discontinued during the time of our government difficulties, several months ago, and she has lately been much encouraged by some promising appearances.

We have trials, however, which must be mentioned with our encouragements. We have suffered a severe disappointment, in expecting the aid of our Brother Wheelock. The decided progress which his disorder (consumption of the lungs) has lately made, precludes all hope of his recovery, though he may survive some months. The most we can say, is, that while he lives, there is hope, because in this disorder a person sometimes recovers, after he has been given up by all his friends. Thus we feel very weak. We look to

God for help and strength; and we know, that he can make his strength perfect in our weakness.

Yours, respectfully,  
A. JUDSON.

---

EXTRACT OF A LETTER FROM MR.  
COLMAN TO MR. E. LINCOLN.

*Rangoon, June 14, 1819.*

My dear Brother,

Although we have many difficulties to encounter, (resulting principally from the despotism and jealousy of the government,) yet divine truth is gradually diffusing among the people in Rangoon, and the neighbouring villages. A considerable number of tracts and of the gospel of Matthew have been distributed, and many daily call at the zayat (our Burman place of worship) with whom Brother Judson has an opportunity of conversing. Some appear to be convinced that the religion of Gaudama is not true, and even assert that they have long had doubts concerning it; while others treat the arguments which are advanced with indifference or contempt. It has been our earnest prayer that the Lord would accompany his word with the power of the Holy Ghost, and we have reason to believe that he has graciously heard us. One Burman gives satisfactory evidence of a change of heart. His name is Moung Nau. American christians will speak of him with pleasure, and remember him with lively gratitude before the mercy seat. They will not forget to pray that he may be "steadfast, unmoveable, and always abounding in the work of the Lord." Some time ago, he came to the zayat, sat behind the company that were listening to Brother Judson's instructions, and, on account of his mean appearance,

was scarcely noticed. But this poor man is chosen, while others whom we should select, are left to their own ways. After visiting Br. Judson several times, he became considerably affected, and, at last, discovered some true penitence on account of sin. It was exceedingly difficult to give him correct ideas of the character of God, and to convince him that he had been sinning against this great and glorious Being, all his days. When it was attempted to convey instruction to his mind on these subjects, he would reply, "I never heard of the true God before. Had I been acquainted with his character, I would not have sinned against him." But it was the love of Jesus which had the greatest influence upon him. It was preaching Christ crucified that captivated his thoughts, affected his heart, and humbled him in the dust. I understand that there is no doctrine of the gospel upon which it is so difficult to converse in the Burman language, as the doctrine of atonement. The Burmans have not the least idea of such a method of salvation. But however dark this doctrine may appear to the thousands around us, to Moungh Nau it appears very plain. Said he to one of his countrymen, "The religion of Gaudama provides no atonement. If you sin in this state, you must suffer in the next. There is no way of avoiding punishment. But here is a religion that discovers a way by which we can be delivered from the consequences of sin. Jesus the Son of the eternal God has suffered in our stead, and redeemed us by his own blood." He seems peculiarly grateful to the disciples of Christ, who, living at so great a distance from the Burmans, should pity them, and contribute to send unto them the gospel. It is affecting to hear

him converse about the darkness and filthiness of sin, in which he formerly had lived, and the light and new nature which he has now received.

Our last communion season was peculiarly interesting. Moungh Nau attended as a spectator; and, at the close of the service, presented a letter to the church, in which he states his belief in Jesus, and requests christian baptism. Being asked, whether he was sensible that he loved Jesus more than all other beings? he replied in the affirmative. It was then asked, "why he loved Jesus more than all others?" He answered, "Because Jesus has done more for me than all my friends and relations; he died to save me from hell." It was hinted, that, after receiving baptism, he might lose his present feelings, and return to his former ways. He said, "that he could not tell; that if we were driven out of the country, and if there were no disciples of Christ with whom he could associate, he was afraid to say, that he should not lose his present feelings. But he thought he should not. Having found the way to heaven, he was determined to persevere in it." He concluded by saying, "If you leave the country, I think I shall follow you. I wish you to pray for me, and to instruct me, as I want to know more of Jesus Christ." The honesty of Moungh Nau was very apparent on this occasion. He appeared to make an unreserved communication of his feelings. We had frequently before noticed, with pleasure, his frankness. It is an excellent mark, that he is conscious of his own weakness, and of his inability to stand without divine assistance. At the close of the examination, it was voted that he receive christian baptism. Thanks to God were then returned both in the English and Burman lan-

guages. We felt it to be a cause of lively gratitude that, after the mission had passed through so many changing and discouraging scenes, the Lord had graciously begun to smile upon it. May we not hope that the fire of divine love that has been kindled in one bosom, will extend its sacred influence throughout this vast empire? Blessed will be the day when this event takes place. Our mortal eyes may not behold its glories. But from the heavenly world we may be transported with seeing the temples of Gaudama demolished, the last shadow of superstition fleeing from this wretched land, and millions of Burmans bowing the knee to our adorable Lord.

June 27th. This afternoon we had the pleasure of witnessing the baptism of Moung Nau. At the close of the Burman worship, and in the presence of about thirty of his countrymen, he stated his belief in the doctrines of christianity. We then walked about a quarter of a mile to a beautiful tank, in which the ordinance was performed. As this was the first baptism that had taken place in Burmah, and as the person baptized was the first who had renounced the religion of Gaudama, our feelings were much interested. We could not but indulge the hope that the leaven of divine truth, which had now begun to ferment, would continue to operate until it had leavened the immense mass of population in this country. There are two others, a male and female, of whom we entertain considerable hope. They live within our precincts, and have, of late, manifested much concern for the salvation of their souls. We hope our friends at home are fervent in their prayers for the salvation of these miserable heathen. Could they witness their super-

stition and fatal insensibility, they would need no greater incentives to prayer and exertion.

A great change has recently taken place in the government of this country. About a month since the old king died, and his grandson, whom he had nominated his successor, ascended the throne. This revolution has not occurred without considerable bloodshed. Report says that between three and four thousand have been already executed. The sacrifice of so many lives is owing to the rebellious measures of two powerful sons of the late king. Both of them determined to reign. One, however, with his whole family, has been drowned, and the other is in prison. It is said that affairs are not yet settled at Ava; but according to the appearance of things, the new king will be able to maintain his right to the crown. We hear that he possesses a mild disposition, is considerably addicted to pleasure, and quite favourable to the priests of Boodh. In these respects he differs from his predecessor. The old king was stern and unrelenting, abstemious in his habits, and continually at variance with the priests. During the latter part of his reign he banished them from his capital, and ordered their monasteries to be demolished. We can, at present, make no calculation how the mission in which we are engaged will be affected by this change. It is animating to reflect that all events are controlled by him who is the best friend of Zion. Here is an antidote for every fear. We should be concerned to walk in the path of duty, leaving the consequences with God.

Before this reaches you, you will, undoubtedly, hear of the sickness of Brother Wheelock. He appears to have a consumption, and to be growing weaker



every day. But his mind is tranquil and happy in the view of approaching dissolution.

Yours, in the best of bonds,

J. COLMAN.

---

LETTER FROM MR. JUDSON TO ONE  
OF THE EDITORS.

*Rangoon, June 28, 1819.*

Rev. and dear Sir,

I received yours of May, 1818, a few days ago. In my last, of April 30th, 1819, I mentioned our setting up public worship in the *zayat*, on Lord's days, and receiving company other days from morning till night. We had not continued in this course long, before we met with a visitor, named Moug Nau, who on the first or second interview, drank in the truths of the gospel, and gave his heart, we trust, to the Lord Jesus. After attending on our instructions about a month, he presented us, of his own accord, a letter, of which the following is a literal translation.

"I, Moug Nau, the constant recipient of your excellent favour, approach your feet. Whereas my lords three have come to the country of Burmah, not for the purposes of trade, but to preach the religion of Jesus Christ, the Son of the eternal God, I, having heard and understood, am, with a joyful mind, filled with love. I believe, that the divine Son, Jesus Christ, suffered death, in the place of men, to atone for their sins. Like a heavy laden man, I feel my sins are very many. The punishment of my sins I deserve to suffer. Since it is so, do you, sirs, consider, that I, taking refuge in the merits of the Lord Je-

sus Christ, and receiving baptism, in order to become his disciple, shall dwell one with yourselves, a band of brothers in the happiness of heaven, and (therefore) grant me the ordinance of baptism.\* It is through the grace of Jesus Christ, that you, sirs, have come by ship, from one country and continent to another, and that we have met together. I pray my lords three, that a suitable day may be appointed, and that I may receive the ordinance of baptism.

(Moreover,) as it is only since I have met with you, sirs, that I have known about the eternal God, I venture to pray, that you will still unfold to me the religion of God, that my old disposition may be destroyed, and my new disposition improved."

This letter was laid before our little church the first Sunday in this month, and we agreed to receive him into church fellowship, being all previously satisfied, that he had experienced the grace of God. His baptism, however, from various causes, was deferred till last Sunday. After the usual Burman worship, in the afternoon, and some additional exercises, suited to the occasion, we proceeded to a large tank (artificial pond) in the vicinity, and there, just by an enormous image of Gaudama, which seemed to scowl on the deed, we administered the ordinance of christian baptism to the first Burman convert.

Since the opening of the *zayat*, several hundreds have heard more or less of the gospel; and some individuals have been led into a serious examination of the christian religion, and a speculative renunciation of their own; but there is no one that gives us sat-

\* At the time of writing this, not having heard much of baptism, he seems to have ascribed an undue efficacy to the ordinance. He has since corrected his error; but the translator thinks it the most fair and impartial to give the letter, just as it was written at first.

isfactory evidence of conversion, but Mounng Nau.

The fear of persecution is a great check to free inquiry. I believe, that many have discontinued their visits and inquiries, from no other cause. We have frequently thought of making some attempt to obtain the patronage of government; but the time has not come. A few days ago, we received the news of the death of the old king, and the enthronement of his eldest grandson, the declared heir apparent. This place was in great confusion for several days, until the news was officially announced, and even now the public alarm is not subsided. The death of a king, in these countries, is frequently the signal for anarchy and civil war. O pray that the Lord may preserve and guide us, and bless his infant cause, in this wide extended land.

Brother Colman has nearly recovered from the shock which he sustained on his arrival; but he is not yet capable of much effort, or very close application. He is, however, making rapid progress in the language.

Brother Wheelock is evidently just gone in a consumption, though he continues to hold out beyond our expectation. His mind is quiet, tranquil, and happy under his protracted trial, and this affords us much cause for gratitude and praise. It will also afford much consolation to his friends, to know, that his outward circumstances are more comfortable than could be expected in such a place as Rangoon; as the brethren brought with them large stores of provisions, and all things have been more plentiful in the place since their arrival, than for several years before.

The mission-house also, though rather crowded, allows two large rooms to each of the families, and it happens fortunately for Brother

Wheelock, that he is located in the coolest and driest part of the house."

Yours affectionately,  
A. JUDSON, jr.

[Six weeks after, on the 9th of August, Mr. and Mrs. Wheelock left Rangoon for Calcutta, for the purpose of obtaining medical aid, as will more fully appear by the following letter.]

EXTRACT OF A LETTER FROM REV.  
MR. LAWSON, TO DR. BALDWIN.

*Calcutta, Sept. 9th, 1819.*

Rev. and dear Sir,

By this opportunity you will receive a parcel of letters, which yesterday I received from Rangoon. The news you receive from our dear brethren, will, I am confident, highly interest you and the friends of our Redeemer in America. At length the mercy of Jehovah hath appeared in the long benighted land of the Burmans. One has been lately brought to the knowledge of the truth, and has been baptized by brother Judson. Let the people of God in America take comfort. They have not prayed and wept in vain. I trust this is the commencement of a most glorious work in the Burman dominions. But O that I had not to grieve your heart by the communication of unwelcome intelligence. Our dear brother Wheelock is no more! This I know will particularly affect you, connected as you had been with him in the bonds of church fellowship.—When he left Calcutta, he raised blood considerably. On arriving at Rangoon, he gradually grew worse, till at length he considered it as his duty to try the last, the only expedient to regain his health, for he wanted to live for the sake of the poor Burmans. He thought the assistance which might be procured at Calcutta, would, by the blessing of God, be



the means of restoring him to health. But in this he was disappointed. It is true, for a few days at sea, he seemed considerably better, and was in a gracious frame of mind, but the weakness, from an inveterate consumption, began again to increase very rapidly, and he was much affected with delirium for several days.—It will agonize your mind, to hear the rest. O my poor brother! One day while under the influence of delirium, he, it is supposed, plunged into the sea, while the vessel was proceeding with such velocity as to render it impracticable to make any attempts to save our dying brother. All this was done in the wildness of a moment. At once he disappeared—and his beloved partner found herself suddenly widowed and alone. I cannot enter into particulars. Mrs. Wheelock will forward every necessary communication. O how I feel for my poor brother's relations! Do, Sir, pour into their hearts the balm of gospel comfort. This is a sore trial—a dark Providence; but God knows best the nature of his own plans. Brother Wheelock when himself, was, beyond all doubt, a lover of Jesus, a holy man of God; and is he not amongst the ransomed in glory? Doubtless he is. His sun, it is true, set in a cloud—but we are to remember what he was when in the enjoyment of his reason. Then, he was calm in affliction, waiting with patience, his crown of glory, depending most fully on the sufferings and death of Christ. And on this foundation, he said his spirit was willing to enter the invisible world. Sister Wheelock has been residing with us in Calcutta, and is enabled to bear this truly distressing providence with Christian resignation. She is on a visit to Serampore. We expect her soon again in Calcutta, and we shall esteem it our privilege

to administer to her comfort in every way. I am most fully of opinion, that brother Wheelock was justifiable in leaving Rangoon for the establishment of his health, although Divine Providence has seen fit to disappoint our faint hopes that his life would be prolonged unto the cause of God.

This event, dear Sir, calls for our deep humiliation before God. We are ready to say, "Shew us wherefore thou contendest with us." But we dare not murmur. May he not be about to develop some grand design respecting the poor Burmans? And these afflictions may be the clouds and darkness which will give greater glory to the after-exhibition. And may we not expect that something of this is likely to result, from the present political state of the country, and the pleasing appearances which have already displayed themselves, relative to the mission?—The metropolis of the country deluged in blood—the baptism of a converted Burman, the first one—and the mysterious death of a missionary with a heart all devoted to the poor Burmans—these, Sir, are great events. Let us wait with solemn awe. This may be the time of the Lord's coming. Let his will be done.

We are, through mercy, continued, and somewhat prospered in our labours in Calcutta. Our Bengallee meeting houses are very well and constantly attended. Another has been recently opened through the bounty of a *poor woman* who gets but 3 or 4 rupees monthly for her subsistence. This she has done to manifest her love to Jesus. We are endeavouring to collect for a small Chapel which we wish to raise in a populous part of the City for English worship, but shall be delayed for want of funds. Our schools prosper. We have

several printing presses at work. There is much preaching amongst the natives, and many tracts are distributed. Last Sabbath day I had the pleasure to baptize in a tank Mrs. Yates, (wife of Rev. W. Yates, one of my dear brethren) and three others. May God graciously preserve them all in his good ways. A Jew was present at the baptizing, and was pleased to find that we baptized exactly in their way. He said, that at Cochin, his native place, many of the Malabars have become Jews, and they always baptize them on their admission amongst them, and never dream of two modes of baptism. Present my kind regards to all the dear Christian friends with you. I cannot now write to brother Sharp.

I am, dear Sir,

Yours affectionately,  
JOHN LAWSON.



#### ENGLISH BAPTIST MISSION.

DR. CAREY TO DR. BALDWIN.

*Calcutta, June 15, 1819.*

My Dear Brother,

I am sure you would excuse my not writing more frequently if you could witness the load of labour to which I am daily called to attend. The apparent slackness in my correspondence lies like a heavy burden upon my mind, but will not admit of a remedy which is not worse than the evil itself.

Accept my thanks for the repeated communications of Letters, Magazines, Pamphlets, &c. All that I receive from America is full of importance and encouragement. It is impossible to deny that the Lord is on his way, and is indeed accomplishing great and important things in the earth. The numerous projects for doing good, with which your highly favoured

country abounds, and the numerous societies formed for giving effect to them, form a striking feature in the present age. I have said, "Your highly favoured country," but I rejoice to see the same spirit prevail in England, Holland, Germany, Switzerland, Denmark, Sweden, and Russia.—Almost all these Societies have been formed since 1792, the year in which the Baptist Mission Society was formed in England, and not a few of them have taken their rise either mediately or immediately from it. Indeed, almost all the societies for philanthropic purposes now existing have been formed since the year 1784, the year in which proposals for uniting in monthly meetings of prayer for the revival of religion were first issued at the Association at Nottingham. Since that time, if I am not mistaken, Religion has assumed a new appearance, and a concern for spreading the gospel, and corresponding efforts to accomplish that most desirable object, have formed the most prominent features in the public profession thereof. I would also fain indulge the hope that genuine piety and inward delight in God are not less general than they were previously to that period.

Something of the same spirit has reached India; we have now bible societies, a school book society, and a school society. Many native gentlemen of the first respectability, both Hindoos and Moosoolmans, are members of the two last mentioned societies, and unite with Europeans in promoting the education of youth. I consider this as a new thing in India, and trust the Lord will induce the natives to unite with us more and more, in the promotion of plans which have for their object the good of so large a portion of our fellow creatures.

In consequence of this, books in the native languages, especially in the Bengallee, are becoming more common. Translations of works upon the various branches of science are now making by a good number of persons, the number of which will probably much increase. I rejoice much in this, as it will contribute to promote a spirit of reading, and consequent inquiry among a people whose leading feature has heretofore been, the most distressing apathy and unconcern about every sort of improvement.

We have lately issued proposals for the erection of a College at Serampore, for the education of native christians, and other native youths in the higher branches of science. We have purchased a piece of ground for the purpose, and shall, I trust, in a month begin to erect the buildings for the College. The extent to which it may be carried must necessarily be limited by the funds, for which we trust wholly on God—I need not say, that we shall be very thankful for any contributions to them in the U. S.; and it would be folly to say we do not need the help of all who desire the good of their fellow creatures.

I am now growing old, being 58 years the 17th of the coming August. I bless God for what I have seen since I landed here, Nov. 12, 1793. I shall not live to see all I wish for; but the Lord, the Everlasting God, the Creator of the ends of the earth, fainteth not, neither is weary. There is no searching of his understanding. He will carry forward the work he has begun; every valley shall be exalted, and every mountain and hill shall be brought low; the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together: *For the mouth of the Lord hath spoken it.*

I must close. May the Lord sustain us both to the end; make us useful while we live, and happy when we die.

I am, very affectionately,

Yours,

W. CAREY.

## FOREIGN INTELLIGENCE.

### BURMAN DESPOTISM.

*Calcutta, Sept. 1, 1819.*

His Burman Majesty, the King of Ava, departed this life on the 5th of June, 1819, at a very advanced age, and after a reign of eight and thirty successive years.

The Prince Regent, grand-son of the late King of Ava, succeeded him, and ascended the throne on the 6th; and on the 7th, the remains of the deceased king (attended by his successors, with the Princes of Taunoo, Prone, and others, as chief mourners,) were with solemn ceremony and grandeur, placed on the funeral pile, composed of sandal-wood, and various other odoriferous combustibles. The torch was applied to this by the hands of the Princes, and the mourners occasionally poured out costly oils on the fuel until the corpse was totally consumed; when the ashes were carefully collected together, put in an urn, and deposited in a Royal Cemetery, as a relic for the future veneration of his deceased Majesty's descendants and relatives.

After performing the solemn functions of a chief mourner, and closing the funeral rites of his deceased predecessor, his majesty's next care was to direct his attention towards the security of his dominions, to prevent the least commotion, and to preserve the tranquillity, and welfare of his subjects; to effect which, it was thought necessary for him to adopt immediate arbitrary measures.



Having abundant reason to fear his *own brother*, the Prince of Tauonoo, (whose daring and violent spirit led him to form the design of seizing on the throne,) his Majesty ordered him to be arrested, together with his children, grand-children, and the rest of his family, and on the 10th they *were put into red bags, or sacks, and thrown into the sea!* !—an honourable mode of death reserved by the laws and customs of the country, for the *royal descendants only!* !

The Prince Prone, the uncle of his present Majesty, who was leagued in the treasonable confederacy, was also apprehended; and the King, *after torturing him, and crushing his bones on the rack*, committed him to close confinement, where it is said he was *strangled* on the 12th.

On the 13th, the Prince Leli-gain, whose eldest brother, Mole-ning, is the present son-in-law, of the vice-roy of Rangoon, was also executed as one of the conspirators. On the 8th, one of the Prime Ministers, together with the Governor of the Western Provinces, Allounwoon, were punished with death for the same crime.

The number of the principal personages attached to the cause and interests of the late unhappy Princes, who suffered death for their attachment to them, is said to be about fourteen hundred, and it is confidently believed that from ten to fifteen thousand men of the lowest class, have shared the same fate! !

The property of the Prince Tauonoo, which has been by the royal authority confiscated, subsequent to his death, amounted in gold, silver, diamonds, jewels, and other valuable articles, to about one million and four hundred thousand Ticals of flowered silver, equal to one million, eight hundred and forty-eight thousand

Sicca Rupees! The property of the Prince of Prone, which is supposed to have been considerably more in value than that of the Prince of Tauonoo, has been also confiscated; though by an order of the King, it is promised to be distributed among his majesty's army! whose fidelity has enabled him to carry his bloody purposes into execution!

The present Sovereign of Burmah, is represented to be about five and thirty years of age, of a mild disposition; temperate in many respects; just to all; of a most liberal mind, and possessing many other good qualifications, which endear him to the bosoms of his subjects, who esteem him to adoration! ! !



#### BAPTIST MISS. SOCIETY, MASS.

EXTRACT OF A LETTER FROM ELDER P. P. ROOTS.

*Nelson, Nov. 25th, 1819.*

*Dear Brother,*

I HAVE never been home since the date of my letter, Sept. 20th, until Nov. 16th, making eight weeks spent in missionary labors, since my last communication.

Sept. 23d, and 24th, I preached three sermons in Lansing, and on the 25th, I attended the covenant meeting, with the Baptist Church in Genoa.

Lord's day, Sept. 26th, preached, and broke bread to this church, and preached three more sermons this week. Brother Amos Castle, a *licentiate*, has preached some years with this church and people, but he has lately been removed by death. He died in the triumphs of faith, leaving this church, which lay much on his mind, and his wife, the companion of youth, and six children, to the care of Him, who provideth for the widow, and the fatherless

Oct. 3d, Lord's day, preached three sermons in the west part of Groton; and the next day attended the monthly prayer meeting at the same place.

On Wednesday I preached in Lansing, and on Friday in Groton.

Lord's day, Oct. 10th, preached two sermons in Groton, and one in Lansing.

Oct. 11th, set out on a short tour to the counties of Tioga and Steuben in this State, and the counties of Bradford and Tioga in Pennsylvania.

In this tour I preached in Cayuta, Catharine, and Elmira, in New-York State, and thence passed on to Wells, Columbia, and Tioga, &c. in Pennsylvania. A great reformation has taken place of late at Columbia, and the wilderness is made to rejoice, and blossom as the rose. Thirty six persons have already manifested their faith in a buried and risen

Saviour, and the work still goes on. From this place I went down Mill Creek to Tioga, and thence to Painted Post, and thence up Mead Creek in New-York, and so on the Seneca and Cayuga Lakes, and back again to Lansing, and Groton; and thence to Dryden, Caroline, and home. During these eight weeks I have preached fifty five sermons, and have visited schools, and families, the sick, &c.

Yesterday and to day, we have had a meeting of ministers in this place, and have been attending to some missionary concerns respecting the Indians, which have been very interesting.

I have written this in haste, and must conclude with my best wishes for your happiness, and for the prosperity of the missionary cause.

Affectionately yours,  
PETER P. ROOTS.

---

## Religious Intelligence.

---

### REVIVAL OF RELIGION IN CORNISH, N. H.

LETTER FROM REV. A. KENDRICK,  
TO THE EDITORS.

Beloved Brethren.

Thirteen years have rolled away, since I communicated to the friends of "*Zion*," through the medium of your Magazine, a short account of the dealings of God with the Baptist church in this place, and of a precious revival, which had then just been experienced; and for which a number will, I trust, render eternal praise to its holy Author.

I will now endeavour to give a short, but true account of the interesting scenes which we have passed through, from that to the present time; with a view to encourage and give joy to those whose hearts beat high, for the growing empire of our "Redeemer." For a number of years subsequent to the above named revival, we enjoyed much peace, and

joy in the Lord, realizing *how supremely good it is for brethren to dwell together in unity*. But at length, a very novel and trying case of discipline was introduced into the church; which caused much perplexity and a division of opinion; and then its legitimate offspring, viz. shyness and unpleasant feelings amongst the managers of the case. Church meetings were multiplied, for more than four years; councils were called, and many efforts were made to calm the storm, and reduce the Church to order and peace; but all was as unavailing as was medical aid to the afflicted woman in the Gospel; we grew rather worse as to our condition, until, like Paul and his ship-mates when on the Adriatic, for a long time we could see neither sun nor stars; but at this eventful period of distress and danger, it pleased the Lord to appear in his glory to save and build up this



branch of Zion. He mercifully rolled back the cloud, hushed the storm, said, peace, be still, and there was a great calm. The Saviour eminently appeared to be a healer of breaches, a restorer of paths to dwell in.

A reformation at this time unexpectedly commenced—the Saviour shewed *the lighting down of his arm*, and the triumphs of the cross were truly glorious. Sinners cried for mercy, young converts sung, and older saints rejoiced in God their Redeemer—former differences passed away, and the church sung as in the days of her youth. O! that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

This reformation took place between four and five years ago, and it gave to the church about forty members, who, first having hopefully *received the word, were baptized, both men and women*; and through grace, the greater part of them continue steadfast in the faith unto this day. At this time the church joyfully resumed her journey, and often had precious seasons in God's earthly courts, while hearing his sacred word, singing his praise, and in commemorating at his table, the dying love of our risen Saviour.

I will now hasten to lay before the followers of the Lamb, a very memorable scene of recent date. About fifteen months since, a few of our brethren who live in the south-east part of the town, with a less number of the Congregational church, were stirred up to hold a weekly prayer meeting, to supplicate *Heaven* for the outpouring of the Holy Spirit. At first, but a few attended these meetings; the brethren, however, were not discouraged, but increased in zeal and ardour of Spirit, and like Jacob, wrestled hard with God, and would not be content without a blessing. When their faith was sufficiently tried, the gracious Redeemer was pleased to raise his wonderful *standard* in their little camp; and that irresistible influence which has prostrated millions of poor sinners, was now felt and realized. Meetings now became numerous and crowded, and very soon a blessing was poured out in such magnitude, that there was

scarcely room enough to receive it! The houses could scarcely contain the people, or their hearts the grace which God shed forth in rich abundance. In the meetings there was a solemnity manifested which I am inclined to think, bordered on that of the judgment of the great day. Conviction on the minds of sinners was awfully pungent; but it was soon succeeded by "joy unspeakable and full of glory." The praise of Emanuel was all their theme.

A number of young children were heard to sing hosanna to the Son of David. There is quite a number, from thirteen down to seven years of age, who give satisfactory evidence of a saving change. This good work was not general in the town, but as far as it extended, it had a sweeping influence, beyond what I ever knew before. The conferences and lectures were carried on by both denominations in great harmony, which was a pleasing and almost novel sight in Cornish. I would here mention, though a little out of place, that in one family of about 10 persons, seven have been baptized.

At the beginning of this work, brother James Parsons of the Second Baptist Church in Boston, who was preaching in Newport, a town adjoining, made us frequent visits, and preached to general satisfaction, and we trust, to the everlasting good of a number. Elder Timothy Grew of Hartford, likewise, made frequent visits among us; and his labours, I trust, will also be long remembered with joy and thankfulness, by a number. In this pleasing, glorious work, about 90 were brought to hope in the merciful Redeemer, 4 of whom joined the Methodists, 60 united with the Baptist Church, and rising of 20 with the Congregational Church. And now asking the prayers of all the faithful, that God may mercifully upon all this glory create a defence, purify his people, continue to build up his cause among us, and extend his gospel and its benign influence through the earth, I subscribe myself,

Yours in the best of bonds.

ARIEL KENDRICK

Cornish, Jan. 1820.

## DOMESTIC SOCIETIES.

## BAPTIST AUXILIARY EDUCATION SOCIETY OF THE YOUNG MEN OF BOSTON.

This Society held its first anniversary, Feb. 14, ult. in the First Baptist Meeting House in Boston. A discourse was delivered on the occasion by the Rev. Flavel Shurtleff of Bridgewater, from Mat. ix. 38. "Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest." Mr. S. proposed to show, that it is God who calls men into the ministry; and that notwithstanding this, it is the duty of others, to use their exertions for the promotion of this object. At the close of the Sermon the "Report of the Trustees" was read by their Secretary. It was peculiarly gratifying to hear, that this Society consists of 318 members who have already paid into the Treasury 300 dollars to assist in the Education of pious Young Men for the Ministry.

## MAINE BAPTIST EDUCATION SOCIETY.

This Society was formed in Waterville, Aug. 17, 1819. Its object is, to assist young men of piety, of the Baptist denomination, who give evidence that they have been called of God to the gospel ministry, in obtaining the advantages of education.

The third article of the constitution provides, that no person shall be admitted as a beneficiary of this Society, who is not a member of a Calvinistic Baptist church, and who does not produce, from the church to which he belongs, a certificate, stating that he is a member in good standing in the same, and that in the opinion of said church, he is called of God to preach the gos-

pel. Nor shall any one be admitted as above, who does not exhibit satisfactory evidence that he is unable himself to defray the expenses of his education.

The constitution requires, that the Board of Trustees, on whom the business of the society principally devolves, shall be members of Calvinistic Baptist Churches. It is further provided, that the Board, at their annual meeting, shall appoint a committee of three, who shall be authorized to examine such persons as may apply for admission into the number of beneficiaries, and to admit them on the condition stated in article third.

By theseventh article, the Trustees have power to exclude from their body any member who is chargeable with gross immorality, or whose views of the gospel generally, and of its ordinances in particular, are not in agreement with those entertained by the Calvinistic Baptist Churches in Maine.

The eighth article authorises the Trustees to admit persons as honorary members of this society and members for life, on such conditions as they shall judge expedient; and to appoint agents in different sections of the country to solicit donations and form auxiliary societies; and to appropriate any part of the society's funds to the purpose of forming a library, of procuring a philosophical and mathematical apparatus, of supporting instructors, and of promoting the objects of the society in other ways, as they may think proper.

At the meetings of the society, which are triennial, the Trustees are required to present a written report of their proceedings, and of the success which may have attended their exertions.

The society, at its organization, made choice of the following persons as the Board of Trustees.

Rev. Sylvanus Boardman,  
 — Stephen Chapin,  
 — Benjamin Titcomb,  
 — John Haines,  
 — Silas Stearns,  
 — John Tripp,  
 — Jeremiah Chaplin, D. D.  
 — Otis Briggs,  
 — Arthur Drinkwater,  
 — Thomas B. Ripley,  
 — Avery Briggs,  
 — Robert Low,  
 Dea. Calvin Stockbridge, Esq.  
 — John B. Swanton,  
 Hon. Mark Harris,  
 Gen. Alford Richardson,  
 Capt. John O'Brien,  
 Japheth C. Washburn, Esq.  
 John Hovey, Esq.  
 Mr. Samuel Fogg.

The Board met on the following day, Aug. 18, and made choice of

Rev. Sylvanus Boardman, *Pres.*  
 — Jeremiah Chaplin, *V. Pres.*  
 — Robert Low, *2nd Vice Pres.*  
 — Thomas B. Ripley, *Sec.*  
 Mr. Samuel Fogg, *Treasurer.*

*Committee to examine beneficiaries.*

Rev. Sylvanus Boardman,  
 — Jeremiah Chaplin,  
 — Avery Briggs.

Those who wish to enjoy the patronage of the Society, must make application to the examining committee in Waterville; and must exhibit testimonials from the churches to which they belong, of their church membership, and their call to the ministry. They must also produce satisfactory testimonials of their inability to defray the expenses of their education.

It is desired that applications should be made at the close of the vacations in the Maine Lite-

rary and Theological Institution. The vacations in that seminary are as follows; the first begins on the third Wednesday in August, and continues three weeks; the second, on the last Wednesday in December, and continues eight weeks; the third, on the first Wednesday in May, and continues two weeks. When it is not convenient to make application at the above mentioned periods, it may be made at any time except *during* the vacations. It is hoped that the society will receive that patronage which its importance calls for, and that Auxiliary Societies will be formed in different parts of Maine.

The Trustees are established in these principles: That piety and a special call to the work are indispensable requisites to a gospel minister: that to those who possess these, learning is an advantage. In these principles they trust a great proportion of our denomination agree with them. On these principles the Maine Baptist Education Society was formed. No person can derive assistance from its funds, unless he exhibit evidence that he is pious, and that he is called of God to the ministry. But how desirable is it that such a person should possess, in addition to these, the benefits which education bestows! Learning is not inconsistent with the most ardent piety, as the names of Paul and Calvin and Beza and Whitefield, and a host of others, can testify; and it is unquestionable that these devoted ministers of Christ were eminently useful in consequence of their possessing literary endowments.

In behalf of the Trustees,

THOMAS B. RIPLEY, *Sec.*

Portland, Dec. 7th, 1819.



EXTRACT OF A LETTER FROM REV.  
N. KENDRICK, TO ONE OF THE  
EDITORS.

*Eaton, Nov. 23, 1819.*

Much respected, and very dear Sir,

You have no doubt been informed that something is doing in this region to aid our young men in the ministry. If you have received the copy of the doings of our last annual meeting, which I sent you by mail, you have learnt by that nearly all which has been done, except raising about \$2,000 in addition to the funds, and determining the site for the Seminary, which is fixed at Hamilton.

This is a pleasant place, near the centre of Madison County, about 95 miles west of Albany, 4 miles south of the Cherry Valley Turnpike, leading from Albany to Buffalo,—it is 28 miles south of Utica, and 20 south of Clinton, or Hamilton College. The country is healthy and flourishing about it. The people of Hamilton give for the privilege of having the seminary in their village, a building worth \$3500, and \$2500 in board, at \$1.50 per week, to be paid in five equal annual payments, if needed. They are to provide a place for the School by the first of May next. We have taken 11 students under the patronage of the Society, and a number more are intending to apply in the spring. We have had our young men hitherto with private instructors, and some at academies; but we hope to collect them at Hamilton in the spring, and place them all under a good instructor.

We are making attempts to introduce the gospel among the Indians. Two large councils have been held this fall, one at Oneida, and the other at Buffalo. Our domestic mission society appointed agents to attend both.

The most of the tribes within this state appear favourably disposed to civilization and religion. We shall doubtless make an effort to establish a Missionary with some one tribe, as soon as we can find a man, qualified for the undertaking.—We have few instances of revivals in this region of late. A year ago, God wrought a great work in a part of this town, and in 5 or 6 towns in the vicinity.

Your unworthy brother in  
Christ, N. KENDRICK.

---

*Newport Juvenile Missionary Society.*

In December, 1818, the Spirit of the Lord begun to work upon the hearts of the people in this place, in turning them from darkness to light. Several young men who had obtained evidence of their having been born from above, feeling constrained by duty to God, and love to their fellow-men, agreed to unite in Society for the purpose of combining their endeavours to promote the interests of the Redeemer's kingdom in the world. They were encouraged to this in the belief, that God would prosper their feeble efforts, if done from proper motives. They accordingly proceeded in forming a Society by the name of "*The Newport Juvenile Society, Auxiliary to the Baptist Board of Foreign and Domestic Missions.*"

A Constitution was formed and unanimously adopted. All males of good, moral character, who shall pay annually into the treasury *twenty-five cents*, shall be considered as members. It was deemed proper that the sum should be thus small, that those who were young, and whose pecuniary circumstances were not so favourable as others, should not be denied the privilege of becoming members. Each mem-

ber is at liberty to subscribe more, but none less.

The sum of \$22, has been contributed for the first year by a few young persons, who appear to unite with their whole heart in the great petition, *Thy kingdom come.*

It is to be lamented, that so many of our fellow youth are continually spending their time and substance "for that which satisfieth not," "fulfilling the desires of the flesh," while the cause of the great Redeemer is almost wholly neglected. It is also a source of grief, that while multitudes of our fellow beings are sitting in darkness and in the region of the shadow of death, we who enjoy the blessing of the gospel, should be so backward to the duty of contributing to the support of those who are willing to spend and be spent, in publishing the glad tidings of salvation to the heathen world. Let all remember the injunction of our blessed Lord, "Freely ye have received, freely give."

BARON STOW, *Sec'ry.*

*Newport, N. H. Aug. 3, 1819.*

---

Our friend, Rev. E Osgood, of Henderson, N. Y. has furnished us with the following Constitution, which we insert with pleasure.

#### RELIGIOUS AGRICULTURAL SOCIETY,

*For the Aid of Missions.*

BEING permitted to live in a day full of pleasing expectation of the accomplishment of God's gracious promises in the establishment of the Redeemer's empire in this fallen world, which prophets and wise men had a desire to see, and beholding the veterans of the cross of Christ, at the risk of their lives, planting the gospel standard upon the ramparts of Satan's strong holds, and carrying

offensive war into the kingdom of darkness, and as, "no one at any time goeth a warfare at his own charges," and having been taught to pray "thy kingdom come," we wish to make prayer consistent, by honouring the Lord with our substance, and with the first fruits of all our increase. Feeling deeply sensible that the earth is the Lord's with the fulness thereof, and the cattle upon a thousand hills are his; that a part of our substance, at least, ought to be consecrated to the Lord of the whole earth, we feel ourselves deeply impressed with the importance of aiding the "Baptist Board of Foreign Missions for the United States," in their beneficent and evangelic designs: We, therefore, whose names are hereunto annexed, solemnly, and cheerfully agree to form ourselves into a "RELIGIOUS AGRICULTURAL SOCIETY," by consecrating, yearly, a portion of our land, with what may grow thereon, to the cause of benevolence, and pledge ourselves to the observance of the following

#### CONSTITUTION.

##### *Article 1.*

This Society shall be called the Religious Agricultural Society.

##### *Article 2.*

This Society shall consist of such persons as shall subscribe this Constitution, and annually set apart a piece or parcel of land with the produce thereof, to aid the cause of Missions.

##### *Article 3.*

The Officers of this Society shall be a *Secretary, Treasurer,* and three others who shall be chosen annually, whose duty shall be to advise with the members in what manner, the land so set apart, shall be improved for the best interest of the Society; and shall constitute the Executive Committee, and take charge of the pecuniary concerns of the Society.

*Article 4.*

The Secretary shall record the proceedings of the Society and of the Executive Committee: likewise, shall register the names of the persons, with the portions of ground consecrated.

*Article 5.*

The Treasurer shall receive all monies belonging to the Society, and pay them out by order of the Executive Committee, signed by the Secretary or Moderator.

*Article 6.*

At every regular meeting of the Society, or Executive Committee, a Moderator shall be chosen to regulate the business of the meeting.

*Article 7.*

An annual meeting of the Society shall be held on the first Monday in April, when the Officers shall be elected, and, if convenient, a discourse delivered by some Minister of the Gospel, suitable to the occasion; at which time each member shall determine how much of his farm or land, he will consecrate the ensuing season, and attend to any other business that may occur for the benefit of the Society.

*Article 8.*

There also shall be an annual meeting of the Society on the first Monday in December, at which time the Executive Committee with the Society, shall agree on the best means of disposing of the produce of the lands, the past season; provided, however, nothing in this article be so construed, as to prevent any member's disposing, at any time previous, what he may have raised on his piece, or parcel of land, according to his best judgment, for the benefit of said Society.

*Article 9.*

It shall be the duty of each member of the Society at all convenient seasons, to meet at some stated place, at such an hour, as shall have been agreed on by a

quorum of the Society, on the first Monday in every month, to join in the general concert of prayer, for the christianizing of the world, and for a blessing upon the labours of our hands.

*Article 10.*

A quorum of this Society shall consist of seven members: a quorum of the Executive Committee, of three members.

*Article 11.*

Any alteration of this Constitution may be made at any regular meeting of the Society, by the concurrence of three fourths of the members present.

Subs Names.	Quantity of land set apart.			Rds
	Acrt	Half Acres	Quar. Acres	

---

### CREEK INDIANS.

THE Mission Board of the Georgia (Baptist) Association, at a meeting held at Sardis, Dec. 17, 1819, resolved to attempt the establishment of a mission in the Creek nation, to commence with a school. They intend, also, if possible, to form a co-operation in this desirable object, with the Ocmulgee Association. The funds of the former, at present, amount to \$703 12. Rev. Jesse Mercer is Secretary of the Association.

---

### NEW YORK MARINE MISSIONARY SOCIETY.

Summary of the First Annual Report, presented Nov. 17, 1819. Rev. Samuel Nott, jr. Cor Secretary.

THIS Society was instituted in Oct. 1818, and originated in a design to furnish seamen, without delay, with the preaching of the gospel, and its ordinances. "The Society for promoting the Gospel among Seamen, in the Port of New York," had not at that time become completely organized, and many difficulties seemed to retard



the accomplishment of the plan for erecting a Mariner's Church.

At an early period, the Board came to a mutual understanding with the Port of New York Society, and agreed to take upon themselves the charge of providing funds for the support of the ministry, while the Port of New-York Society would, for the present, confine itself to providing a place of worship, and erecting a Mariner's Church. At the joint request of the two Societies, the Rev Ward Stafford, whose exertions as the earliest and steady friend of seamen, pointed him out as the most suitable person for the office, commenced his duties as minister to the seamen of this port about the middle of Dec. last.

Then it was, by a manifest blessing of the Head of the church, far exceeding the most sanguine expectations of the friends of the undertaking, that all objections were removed, all hearts encouraged, and all hands strengthened. Nor throughout the whole of the intervening period, has there occurred one discouraging event. On the other hand, throughout its whole progress, marked by the signal favour of Providence, it has been made manifest, that no people of any class are more easily assembled for the public worship of God, than seamen; that none are more attentive when they are assembled; that to none are the scriptures and religious books a more welcome gift; and that none are more apt to be tenderly affected by the preaching of the gospel. In proof of this, need any thing more be said, than that the place of worship provided by the Port of New-York Society, has been uniformly well attended, and at the Sabbath evening service uniformly crowded, till all have become convinced of the necessity of erecting, without delay, a capacious Mariner's Church; that many hundred copies of the

scriptures, and many thousands of religious tracts, have been distributed to seamen who have taken the pains to call upon the minister previously to their going to sea; that more than two hundred have appeared more or less exercised about the concerns of their souls; while, by a few, evidence has been afforded of their becoming, in reality, the disciples of Christ.

Many other interesting particulars are contained in the Report, but we have only room to state, that a Sabbath School is kept in the Mariners' Chapel, No. 37, Cherry Street, for the children of seamen; that a church has been formed, now consisting of eleven members; that the whole amount of money collected in the year, is \$1143, and that the Board very justly express their decided approbation of the talents, piety, zeal, and unwearied exertions of their minister, to promote the eternal interests of seamen; and to add, our most earnest solicitations, that the friends of seamen, will come forward, and aid, with their money and their influence, this glorious, this heavenly work!

[Ch. Her.

---

#### NEW-YORK BIBLE SOCIETY.

Summary of the Tenth Annual Report, presented 7th Dec. 1819.

At the last anniversary meeting of the Society, there were remaining on hand 5 duodecimo English, 539 French, 13 German, 8 Welsh, 43 Dutch Bibles, and 97 Dutch Testaments. Since that time the Board have received 403 duodecimos and 192 octavos. They have distributed 389 duodecimos and 101 octavos.

They have now on hand 19 duodecimo and 91 octavo English Bibles, 500 French, do. 8 Welsh, do. 43 Dutch, do. and 97 Dutch Testaments.

Five hundred and six dollars and ninety cents, have been received from the Ward Bible Associations, and Bibles distributed to them to the amount of four hundred and eight dollars and eighty seven cents.

The Board, impressed with the belief that the means actually in operation were very disproportioned to the wants of those destitute of the Word of Life, and that the most effectual way of *ascertaining*, and *supplying* the wants of the destitute, is to enlist the sympathies, and engage the efforts, of *multitudes* in their behalf; have, during the past year, persevered in their exertions, until Associations have been successively formed in the 1st, 2nd, 3d, 4th, 5th, 6th, 7th, and 10th wards of the city. Several of these Associations are numerous, and they all afford the privilege, even to those who have only the widow's mite to spare, to cast that mite into the treasury of the Lord. And, we trust, through the smiles of Heaven upon these institutions, that the period will soon arrive, when not a family shall be found, at least in our city, without the records of divine love. Such institutions are required wherever the Bible is wanted. They are *elementary* in their nature, whatever may be the date of their existence. While they furnish the best resources to those Associations which occupy a higher ground, and bear a more imposing aspect, they are the channels through which the healing fountain is *spread* throughout society. Our National Bible Society is too vast and magnificent in its operations, to attend to the detail of *individual* wants; and even its immediate tributaries must have their dependent associations scattered throughout the community, before the incorruptible seed of the Word is *sown* in every desert corner of our land. These are times of mighty

achievement. The dawn of a glorious day appears. He who is the Light of the world, begins to scatter his beams over all nations.

The Board have to record, with deep regret, the loss which they, and which society have sustained, in the death of JOHN E. CALDWELL, Esq. late corresponding secretary of this society, who departed this life on the 9th of March last.

---

NEW-YORK SUNDAY SCHOOL UNION  
SOCIETY.

Mr. Hubert Van Wagenen, *Treas.*

The Fifteenth Quarterly meeting of this Society was held on the 21st inst. in the Methodist Church in John Str. Col. RICHARD VARICK, president of the society, in the chair. The meeting was attended by a large number of the friends of the society, who appeared highly pleased with the present encouraging state of the schools.

Reports were read from thirty schools under the patronage and superintendence of the society. A zeal in behalf of these excellent schools, of the most animating kind, appeared to pervade the breast of almost every individual engaged in them. From almost all, however, there were complaints of a want of teachers; and it is evident that the benefits of Sunday Schools would be much increased, were more of our citizens disposed to second the efforts of those who have so long and so perseveringly engaged in this invaluable charity.

After the public exercises were concluded, the "*General Committee*" passed a unanimous vote of thanks to the superintendents and teachers. "for their faithful and persevering efforts to instruct the poor and ignorant of our city."

[Ch. Her

## Obituary.

---

### EDWARD WILLARD WHELOCK.

WITH feelings of unaffected sorrow we record the death of this amiable and pious young man. When we recollect the deep interest which he felt for the conversion of the benighted Burmans, the gratification of the most ardent desire of his heart in being permitted to arrive at the scene of Missionary labour, and the disease which blasted his hopes of usefulness, we are ready to exclaim, How unsearchable are thy judgments, O God; and thy ways are past finding out! We dare not, however, impeach the conduct of the Lord, because we are sure that all he does is infinitely wise, and just, and good. Perhaps, this affliction was sent for the trial of our faith, to keep us humble, and to make us sensible how dependent we are upon God. Amidst the darkness and mystery of this event we console ourselves with the belief, that what we know not now, we shall know hereafter.

We are prompted by a sense of duty, and the feelings of affection, to present our readers with a short sketch of the experience and character of our dear departed Friend.

Mr. Wheelock was born in Boston, July 17, 1796. From his early childhood he was distinguished by a sweet and amiable disposition. It was not, however, till he had attained his 15th year, that he became deeply affected with his lost and sinful condition. Conscious of his guilt and danger, and ignorant of the way of mercy, he was for some time almost in a state of despair. This gloom continued until he found consolation in Christ. Soon after he had obtained peace in believing, he made a profession of religion, and became a member of the Second Baptist Church in Boston; from this time he felt deeply concerned for the salvation of sinners, and especially for the salvation of the heathen. These were not momentary feelings, they continued with him to the close of life. In 1814, he made known his views and feelings to the Trustees of the Boston Bap. For. Miss. Society, and entreated them to take him under their patronage. They cordially granted his request, and placed him under the instruction of the Rev. Jer. Chaplin of Danvers.

While with Mr. C. his deportment was not only irreproachable, but he was a pattern of meekness, piety, hu-

mility and zeal. Those who studied, and lived with him for years, always spake of him with the greatest affection and respect. In April, 1817, he applied to the Bap. Board of For. Missions to be employed as their Missionary. Referring to some letters which he had addressed to the Secretary three years before, says he,

"My mind has ever remained as it was when I wrote him, except that my desire to be employed as a missionary to the heathen, and my devotedness to the cause of missions, have, I trust, much increased. Indeed, language fails me when I attempt to describe my feelings on this subject. 'Thought is poor, and poor expression.' To you, honoured fathers, is my mind directed, as to those who, under God, must decide my case. To you I offer, freely and joyfully offer myself, to become your missionary, to aid those already under your patronage, in turning the poor Burmans 'from idols, to serve the living and true God.' And, O! if it is consistent, that one so unworthy, and so unqualified as myself, should engage in this glorious work, deny me not, I beseech you, the unspeakable privilege; deny me not the fondest, the most ardent desire of my soul, that can, in this world, be gratified. To deny me this, would be to deprive me of the greatest happiness, which, in this world, I can possibly enjoy. I had rather be a Missionary of the Cross, than a king on a throne. Let the men of this world possess its glittering toys; let the miser grasp his cankered gold; let the voluptuary enjoy his sordid pleasures; let the ambitious ascend to the pinnacle of earthly honour; but let me enjoy the sweet satisfaction of directing the poor pagans to the 'Lamb of God.' I court no greater good; I desire no greater joy; I seek no greater honour. To Burmah would I go; in Burmah would I live; in Burmah would I toil; in Burmah would I die; and in Burmah would I be buried."

By a unanimous vote of the Board, he was appointed as their Missionary. When the period arrived for his departure to Burmah, he seemed completely happy. It appeared as if he had scarcely a wish ungratified. The difficulties, and dangers, and hardships which he might have to encoun-



ter, were often represented to him in the most discouraging forms, but nothing could move him from his purpose.

He was not insensible to the ties of kindred and friends, but he thought he heard in the providences of God, a voice from Burmah, saying, "come over and help us," and he durst not disobey the call.

In a letter from Calcutta, he remarks, "We feel happy in this heathen land, though indeed, were it not for the hope of saving some of its wretched inhabitants, I should wish to return to my dear native country as soon as possible. But here may I live, and toil, and die. O God! deny me not this request."

He lived to see the land which occupied so large a place in his affections, and to commence the work which he preferred above all others. After mentioning that he and his missionary brother had only one room each, he observes, "We prefer *one* room in Rangoon, to *six* in Boston. We feel that we are *highly* blessed."

But, alas! his hopes were cut off, and he was arrested from his labours by the hand of disease. He had only been in Rangoon seven days, when, after engaging in family worship, he began to raise blood. He pleased himself with the persuasion that he should regain his strength, and live a little while to point the Burmans to the Lamb of God. But in this he was disappointed. His constitution had received a shock, from which it never recovered. During the greater part of his sickness he was very happy in his mind, but his nervous system, which was very susceptible of impression, became much affected by his disease. A melancholy, arising, no doubt, from physical causes, rendered him at times unfit either for duty, or enjoyment. It was thought that a change of place, and medical aid, might at least afford temporary, if not effectual relief. Under the influence of this hope Mr. W. and his wife left Rangoon for Calcutta. For several days the voyage had a salutary influence upon his frame; but afterwards his morbid feelings returned, and his mind was so far unbalanced that he did not even know his own wife.

"On the 26th of August, while Mrs. W. was engaged in writing, and he, to her, being apparently asleep, she heard the water-gallery door close; and looking around, saw that he was gone.—She sprang to the door, and opening it, found, to her unspeakable

grief, that he had vanished forever from her sight."

It would have afforded peculiar consolation to his friends to have heard that he was able to leave a *living* testimony to the excellence of religion. But the Providence of God has ordered otherwise. We are not, however, without sources of comfort. He left a *living* testimony—the uniform testimony of a life unequivocally devoted to Christ for many years. His holy and pious conduct was such, that wherever he went, no one called in question his religion. In a letter written by Mr. Judson before the decease of our friend, he says "Brother W. has a heavenly spirit; from my first acquaintance with him I had special hopes of his great usefulness among the natives. But the Lord has seen fit to disappoint our hopes." In a letter received by Dr. Chaplin, the writer observes, "brother W. is sinking under his disease, but death has no terror to him; he is calmly waiting his release." In a communication from another excellent Missionary, Mr. Lawson of Calcutta, giving an account of Mr. Wheelock's death, he says, "This is a sore trial, a dark providence; but God knows best the nature of his own plans. Brother W. was beyond all doubt a lover of the Lord Jesus, a holy man of God, and is he not among the ransomed in glory? Doubtless he is. Before his last attack he was calm in affliction, waiting with patience the crown of glory—depending most fully on the sufferings and death of Christ, and on this foundation he said his spirit was willing to enter the invisible world."

#### DR. JONATHAN KITEREDGE

Died at Salisbury, (N. H.) on the 27th of Feb. 1819, Doct. Jonathan Kiteredge, in the 36th year of his age. Few men ever supported a more amiable and unblemished character from his youth, until the close of life. When it pleased God to call him out of darkness into his marvellous light, and to give him satisfactory evidence of this change, he became a member of the Congregational church in Canterbury.

Notwithstanding his unwearied labours in discharging his professional duties, (the practice of physic,) and the extensive sphere of operation in which his skill had placed him, he manifested great concern for the souls of his fellowmen, and became deeply

impressed with the idea of preaching the everlasting gospel. He was at length admitted a *licentiate*, by the Congregational ministers of the Dunbarton Association; by whom he was greatly respected, until a change took place in his views, relative to the subjects and mode of baptism.

This change appears to have originated in a conversation he had with a Freewill Baptist Minister, which first began upon the doctrine of grace. An account of the manner in which the change was effected, the Doct. gave as follows.

"I never felt my mind more comfortable and clear than while discoursing upon the scriptural doctrine of sovereign grace; but when my opponent called for scriptural evidence in support of my infant baptism, I at once felt myself in difficulty; and a dark cloud came over my mind. I then thought much on the subject of baptism, and that it was my duty to give it a thorough investigation; accordingly I began to search the Bible for myself, and found that the only subjects were believers, and that the mode was immersion; but found nothing there to support my former views. However, in consequence of not seeing into the propriety of some things held by the Baptists," (supposed to be their peculiar sentiments upon communion, which led them to refuse to communicate at the Lord's table with unbaptized persons, with such as are unsound in sentiment, and such as give no evidence of a change) "and from other trials, it was some time before I could see my way clear to go forward; but by a prayerful attention to the bible, and the help I received from the perusal of Dr. Baldwin on baptism, I found my mind established; and on July 28, 1811, I was baptized by Elder Otis Robinson in Salisbury, and united with the Baptist Church under his pastoral care."

After being baptized, the Doct. immediately received licence from said church to go forth and preach the gospel, which he continued to do in many places; and was blessed of God both in checking the progress of bodily disease, and in administering the balm of Gilead to the soul. He was often heard to say, that he did not wish to outlive his usefulness. In this the actions of his life were in agreement with the feelings of his heart; for he continued to meet his engagements as a Minister, and preached for some time, when so feeble that he was often under the necessity of sitting in his chair to complete the usual exercises

of public worship; and even to the last day of his life, he afforded medical aid to the afflicted patient. Although he was long wasting with the disease which terminated in his death, and at times exercised with much pain and distress of body; yet the calmness and serenity of his mind were such, as when in full prospect of death, he often conversed freely and deliberately upon the subject of his own mortality. It appeared from his requesting the Pastor of the church to which he belonged, some weeks before his death, to preach his funeral sermon from 1 Cor. xv. 56, 57, that to him death had lost its sting. He often expressed a love for his Congregational brethren with whom he had formerly been connected, but acknowledged that his comfort and happiness had much increased since he had attached himself to his Baptist brethren.

A day or two before his death, he conversed with his wife and one of the deacons of the church on making some arrangements for his funeral with great composure of mind; and said he was willing the world should know that he died in full belief of the correctness of the sentiments, imbibed by the church of which he was a member; that he still chose to have Elder R. preach his funeral sermon; but as his wife and some of their children belonged to the Congregational order, it was his desire, that the Rev. Mr. Patriok of Canterbury, and the Rev. Mr. Wood of Boscoven, should be requested to attend, and that one of them should make a prayer. A few hours before his death, the Pastor of the church sitting by him, observed, "your pulse is gone;" is it, said he; "yes," said the Pastor, "it is gone." The Doct. then replied, "I am glad of it—come, welcome death, the end of fears."

He then, with an unshaken confidence in God, and a hope brightening with immortal glory, passed fearless through death's iron gate, and bid the world adieu.

Thus terminated the life of this good man, leaving behind him an affectionate companion, and a respectable family of children to mourn the loss of a kind husband, and tender father.

The funeral exercises were attended on Wednesday, the third day of March, in the Baptist Meeting House, by a large concourse of people, and a solemn and appropriate discourse was delivered by the Pastor, from the words which are above referred to. "The sting of death is sin; the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ."

## MISS LOIS HAMLIN.

DIED on Saturday morning, Oct. 2nd, 1819, Miss Lois Hamlin, aged 24 years. This amiable young woman was the daughter of Dea. Timothy Hamlin, of Vassalboro' (Me.) Nothing remarkable marked her early years. She was strictly moral, and always avoided the company of those whose morals were doubtful. She was obedient to her parents, and tender of their feelings. Being fond of reading, she perused many books.

When at the age of 17, there was a revival of religion in Vassalborough; and one of her brothers was hopefully brought to the knowledge of the truth. This circumstance very much affected her mind. The impressions she received, however, were soon effaced, and nothing more appeared to affect her mind, until the spring before her death. At this time it pleased the Lord to visit her with a severe sickness. She was seized with a violent pain in her side, which, after a time, was partially removed, but continued to afflict her during most of the summer, and caused her life to be despaired of. From a letter written at this time, it appears that her thoughts were much on death, judgment and eternity, and that she viewed her time short. In this letter she says, "Is the idea that we shall soon part, solemn? But what is it, compared with parting at the bar of God, for eternity?"

In September her complaints became more alarming, and medical aid was sought in vain. At this time, a visiting friend remarked, that her own daughter was under serious impressions. This remark called up the attention of Miss Hamlin, and affected her heart. She now realized her lost condition as a sinner. She felt desirous that her father should pray for her, but durst not ask him. All she felt able to say, was, "God be merciful to me a sinner." On the 17th of Oct the distress of her body was great, and her "sins," as she remarked, "were like mountains, and reached up to heaven." She often said, "God deals with me in a manner perfectly right,"

"And if my soul is sent to hell,  
His righteous law approves it well."

At other times she exclaimed,

"My soul and body wounded too,  
And I can get no cure:  
Dreadful distress! what shall I do?  
How can I it endure."

On Friday 17th, about 3 o'clock, P. M. there appeared to be an alteration in her. A number of friends visited her, as she was supposed to be near her end. As it was thought her dissolution approached, her parents, who were out of the room, were called in to witness the solemn scene. But after lying in this situation about two or three minutes, she revived, and began to address those around her: her tongue was loosed, and she spake plainly. After noticing God's goodness to her soul, she sung a verse with which those present were unacquainted. Her father said, "from whence doth this union arise?" And she immediately added,

"Oh why then so loth now to part,  
Since we shall ere long meet again."

She then desired a hymn might be read and sung: accordingly, one of Watts' was chosen, beginning,

"Why do we mourn departing friends."

In the singing of which she readily joined. All present were affected. Saints rejoiced, while others stood weeping.

On Lord's day, though her distress of body was great, yet she experienced that inward peace with which a "stranger intermeddeth not." She was often engaged in prayer; and sometimes said, "where are old christians?" Her father said,

"You wonder why old saints don't sing,  
And make the heavenly arches ring."

She added,

"Ring with melodious, joyful sound,  
To think a prodigal is found."

Being told that speaking so much would injure her, she remarked, twenty-four years I have done nothing for God. I must improve the few moments left in speaking to his glory, and trying to benefit those around me. At one time in great distress she said, "Oh that I may have patience! What a wonder it is that God has had mercy on me, a poor sinner!" She continued about a week in a similar frame of mind. The next Lord's day she was remarkably happy. She was entirely reconciled to the will of the Lord; and remarked, I am happy in the thought of living or dying. At some times she appeared bewildered; but generally, enjoyed the possession of her reason, and was conversing upon God's goodness. She possessed a strong evidence of her adoption, and was never heard to complain, except twice, in the course of her sickness. At one time she



said, "My mind is in darkness;" at another, "I do not know but I am deceived."

On Thursday she appeared to be going, and her reason seemed to leave her; but on Friday night she recovered her reason; and being asked if "she was going," answered yes; when asked "if she was willing," she answered yes. She said no more. There appeared no alteration until 9 o'clock on Saturday morning, when she fell asleep in Jesus.

On Monday her funeral was attended; at which time the occasion of her death was improved by Mr. Nelson, member of the Theological Seminary at Waterville.

*"Is not this a brand plucked out of the fire?"*

### MISS MOLLY SLACK.

MISS SLACK was born in Attleborough, (Mass.) October 30, 1751, and died in New-London, (N. H.) of a consumption, Nov 30, 1818. She hopefully experienced, at the age of seven years, the renewing influence of efficacious grace upon her heart, but did not make a public profession of her faith until she was sixteen years of age, when she was baptized, and joined the church in Attleborough, then under the pastoral care of Rev. Job Seamans. Through grace she was enabled to walk worthily of her profession, and to adorn the doctrine of God her Saviour. Her pilgrimage through this vale of tears was remarkable for sufferings, self denial, and piety.

In 1794, she removed to New-London, where she continued to exhibit, until her dismission from time, a bright pattern of meekness, uniform piety, fervent devotion, and placid resignation to the will of her heavenly Father. She was a constant and devout attendant on public worship. She would often walk a mile on foot, at an inclement season of the year, and under great bodily indisposition, to reach the place where the Lord's honour dwelleth. The ministration of the word was her meat and drink, whether it proclaimed the promises of the gospel, or the requisitions of divine authority. She was well established in the divine doctrines of the christian religion. Conscious of the deep rooted depravity of her nature, and of the unavailability of her own righteousness, she gloried in the distinguishing doctrines of free sovereign grace, as the only ground of her hope for pardon and salvation. She was ever scrupulously attached to the particular sentiments of the Bap-

tists, yet she retained an affectionate regard for those of other denominations, who gave evidence of genuine piety.

Upon the late revival of religion in New-London, she could cheerfully adopt the language of ancient Simon, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

The disorder which terminated her mortal life, began to assume an unfavourable appearance in the spring of 1818, which continued to increase until her death, the 30th of Nov. following. In the death of Miss Slack, her friends and relations have sustained a great loss; yet they all unite in believing that the day of her death was better to her than the day of her birth, and that their loss consists in her eternal gain.

### REV. DAVID JONES.

Rev. DAVID JONES, senior pastor of the Baptist church, Tredyffrin township, Chester county, Pennsylvania, departed this transitory life, on Saturday, the 5th Feb 1820, aged 83 years and 9 months, wanting one week.

"He sat like the sun, nor cloud possess'd."

His remains were interred the following Monday, in the cemetery appertaining to the same congregation, attended, considering the inclemency of the day, by an unusual number of sympathizing friends, neighbours and mourning relatives, where the rites were performed by the Rev. Messrs. Roberts, Ashton, and W. Latta. A discourse appropriate to the solemn event, was delivered on the succeeding Lord's Day, to a crowded and attentive assembly, by the Rev. Dr. ROGERS, of Philadelphia, from Psalm 90th, 10th verse. Mr. Jones was born in the now State of Delaware, May 12th, 1736: and became a licentiate in divinity in 1761, at the age of 25 years, and soon after was ordained pastor of one of the churches in connexion with the Baptists. In our struggle for American liberty and independence, against the tyranny and oppression of Great Britain, he took an early and decided part. He obtained his classical education at Hopewell, N. J. in the then excellent and flourishing academy, under the superintendence of the Rev. ISAAC EATON, A. M.

In the year 1774, he was honored with the degree of A. M. by the Fellowship of Rhode Island College, now Brown University, the Rev. Dr. JAMES

MANNING, a brother student of Mr. Jones, being then the president of that popular and literary institution.

Mr. Jones was the author of several pieces, political, moral, and religious.

With truth it may be said of him, that he was the indulgent husband, the tender parent, the kind master, the good neighbour, the faithful minister, the inflexible patriot, the improving and pleasant companion, and the real christian, which, as Dr. Young judiciously observes, is the "highest style of man."

As a minister of religion, he was strictly Calvinistical, contending "earnestly" for the faith, the ordinances, and the primitive simplicity of the gospel.

The sensibilities of his mind were acknowledged by all who knew him well, to be naturally pleasing, and his "end was peace"—and to his praise be it recorded, that with the apostle of the Gentiles, he counted "all things but loss for the excellency of the knowledge of Christ Jesus, his Lord."

[*Watchman.*]

#### DEA. THOMAS SHIELDS.

THOMAS SHIELDS, Esq. was a native of Chester county, Pennsylvania. His father was a respectable farmer. While yet a young man, he was introduced into the office of a deacon. To every thing like party spirit he was conscientiously averse. His wisdom and prudence rendered his advice desirable; and few that valued the counsels of age, experience and integrity, regretted adopting those of Thomas Shields. Not only among private friends, but among the churches of Christ, he aspired at the character of a healer of breaches. His prudence and his zeal as Vice-President of the Baptist Board of Foreign Missions, will be long and gratefully remembered.

During the last six months his health gradually declined. The taper of life burnt itself out. He came down to his grave full of days, and as a shock of corn completely ripened. Amid his final affliction his mind was greatly supported. He would often say, 'I have lived and I must die a beggar at the throne of mercy.' The statements of his views of the doctrine of grace were lucid and powerful. He would frequently observe, "I come to the Father in the name of the Son, and by the help of the Holy Ghost, for life and salvation—I have nothing on my own behalf to plead; I am a sinner;

I can be saved by no righteousness of mine—My only refuge is grace—grace—free and sovereign grace—I know whom I have believed, and that he is able to keep that which I have committed into his hands until that day; I know my Redeemer liveth." It was asked, an evening or two before he died, if he wished a funeral sermon delivered, and if so, what text he would suggest as the foundation of the observations that should be made. The night before his departure, turning himself gently round, "By grace are ye saved—won't that text do? Yes, it will!" Early on Wednesday morning the 8th of December last, without a sigh or struggle he fell asleep. [*Lum.*]

#### Gov. WILLIAM RABUN.

His Excellency WILLIAM RABUN, Esq. Governor of the State of Georgia, and honorary member of the Baptist Board of Foreign Missions, closed his eyes on mortal scenes, on Sabbath day, October 24, 1819, between three and four o'clock in the morning, at his residence in Hancock county, in the 49th year of his age. On Monday his friends committed his perishable remains to the grave, in hopes of a future resurrection to immortal glory. He has left behind him an afflicted wife and seven children, and a grateful and generous public, long to feel and deplore the loss which has been sustained in this sudden and unexpected death. [*Lum.*]

#### Rev. EDMUND BOTSFORD.

DIED on Sunday, December 26th, 1819, in the 75th year of his age, Rev. EDMUND BOTSFORD, pastor of the Baptist church in Georgetown, S. C.

Believing that the character of this good man will shortly be given to the public, by one who had an acquaintance with him from an early period of his life, we shall forbear saying any thing more of him than that he was a pious, faithful minister of Christ, and highly respected for his correct, exemplary conduct—for many years, a few short intervals only excepted, subject to the most excruciating pains and severe sufferings, under which, after uniformly manifesting great patience and entire resignation to the will of God, he finally sunk.

"So sinks the day-star in the ocean bed,  
And yet anon repairs his drooping head,  
And tricks his beams, and with new-spangled ore  
Flames in the forehead of the morning sky."

[*Lum.*]

## REV. STEPHEN PARSONS.

A Correspondent at Henderson, (N. Y.) writes, "The churches of this Association are called to put on sack-cloth. That venerable and worthy minister of Christ, Elder Stephen Parsons, is no more. He was called from the field of labour, Jan. 6, 1820. He had preached from home the Lord's day before, and on his arrival at Denmark (the place of his residence,) his daughter proposed to send a boy to

take care of his horse; but he objected and went himself. Mr. Parsons entered the barn, and is supposed to have climbed upon the beams of the barn for hay, and to have fallen from thence. He lived until Thursday, but he could give no account of this painful event, as he was deprived both of speech and reason. He was 70 years of age. Thus one of the mighty in Israel is fallen. "The memory of the just is blessed."

---

## Ordinations, &c.

---

At Grafton, N. H. October 6, 1819, Elder Stephen K. Wescot, was set apart to the work of the Gospel ministry. Introductory prayer and sermon, by Elder Otis Robinson, from Mark. vi. 12. "And they went out, and preached, that men should repent." Ordaining prayer, and right hand of fellowship, by Elder Job Seamans. The charge by Elder Otis Robinson, and the concluding prayer by the candidate. The services were peculiarly solemn, and interesting, and witnessed by a respectable audience.

At Northwest, in the county of Lunenburg, Nova Scotia, a new Baptist meeting house was opened on Saturday, the 14th of August last. Elder T. S. Harding of Horton, preached on the occasion, from 2 Chron. vi. 18. At 3, P. M. Brother Davis preached from Eph. i. 7.

On Lord's day morning, Elder D. Harris of Cornwallis preached from

Matt. xxii. 42. P. M. Elder Joseph Dimock, from Num. xxiii. 23. Evening, Elder George Dimock addressed the people from 1 Tim. iii. 16.

Monday 16, Rev. Robert Davis was ordained to the work of the ministry. Elder T. S. Harding preached from 2 Tim. iv. 2. and asked the usual questions. Elder Joseph Dimock offered the consecrating prayer, and gave the charge. Elder David Harris gave the right hand of fellowship; and offered the concluding prayer. The whole was attended with a pleasing solemnity.

The glow of affection excited by the concluding prayers and valedictory addresses, from both German and English, can be easier conceived than expressed. The full effect produced will not be known until the sound of the last trumpet shall silence that of the gospel.

---

### Donations for Foreign Missions.

1819.

Dec. 23.	By Miss N. Brainerd, Female Cent Society, Tolland Ct.	\$15.00
1820.	Rev D. Jones, Newark, New-Jersey, Luminary,	12.00
Jan. 3.	By January quarter interest on public stock,	314.23
31.	By Mrs. L. Shepherd, Female Cent Society, Catskill,	20.00
	By Rev. Mr. Semple, Virginia, F. M. S.	200.00
Feb. 9.	By Rev. L. Rice, agent,	2,831.46

J CAULDWELL, Treas.

*Erratum.*—The sum of \$43.25, placed to the credit of Rev. Joy Haudy, in our last No. was received from the Holland Purchase Association.

The Treasurer of the Massachusetts Baptist Education Society has received 50 dollars from Mr. E. LINCOLN, being the amount presented by females in the 5d Baptist Church and Society, Boston, to constitute him a Trustee for life, of the Education Society.

---

### TO CORRESPONDENTS.

The remarks of T. B. R. came too late for insertion in the present Number. A communication has been received from IMAC.

G. K. is under consideration. A continuance of favours is solicited.



# Death of Mr. Winchell.

Our Magazine for this month announces the decease of a number of distinguished individuals, among whom are two highly esteemed Vice-Presidents of the Baptist Board of Foreign Missions, the Hon. Judge Fallmadge and Dea. Shields. It is also our painful task to record the death of the deeply and deservedly lamented Rev. JAMES MANNING WINCHELL, A. M. aged 28 years, Pastor of the First Baptist Church in Boston, one of the Editors of this Magazine, and son of Col. Martin E. Winchell of the State of New York, who departed this life Feb. 22, 1820. We shall give a Memoir of him in a future No.

MR. WINCHELL, in 1808, entered Union College, Schenectady, N. Y. On account of his sentiments as a Baptist, and by the consent of President Nott, he removed his connexions to Brown University, Providence, R. I. in 1811, and graduated the next year. In the early part of his College life, Mr. W. experienced the power of the gospel on his heart. In 1813, the Baptist Church in Bristol, R. I. invited him to supply their pulpit one year: and in June he was there solemnly ordained to the work of an Evangelist. At the expiration of this engagement, he received an invitation from the First Baptist Church in Boston to preach for them: and, on the 30th of March, 1814, he was installed as their pastor. God has been pleased to approbate this union, by the increase of the Christian graces in the hearts of his people, and by many additions to the Church. We are taught by the death of this worthy minister of Christ, that nothing amiable in manners, excellent in talents, or fervent in piety, can, for a moment, secure our continuance in this world. In July last, Mr. W. was arrested from his various duties, by that disease which terminated his earthly existence. During his confinement, by a lingering consumption, he was blessed with a calm and submissive mind; and died in the faith of that gospel he had so faithfully preached to others. By this afflictive dispensation, society has lost a valuable member—the learned, an interesting associate—a wife, one of the best of husbands—three small children, an affectionate father—the stranger and acquaintance, an hospitable friend—a beloved church and society, a dear pastor—and Zion, an able advocate.

On Friday his remains were respectfully entombed, followed by a long train of mourning relatives and friends. The procession moved from the late dwelling house of the deceased to the Meeting House, where public services were performed in the following order.

- |                              |                                |
|------------------------------|--------------------------------|
| 1. Anthem, by the choir.     | 2. Prayer by Rev. Mr. Grafton. |
| 3. Hymn, by the choir.       | 4. Sermon by Rev. Dr. Baldwin, |
| 5. Prayer by Rev. Mr. Sharp. | Text, John v. 35.              |
| 6. Anthem, by the choir.     | 7. Benediction.                |

After which the procession was resumed in the following order:—

Males of the Congregation, the youngest first.  
 Females of the Congregation, the youngest first.  
 Male members of the Church.  
 Female members of the Church.  
 Committee of Arrangements.

Rev. Mr. Davis.	The Body.	Rev. Mr. Dwight.
Rev. Mr. Sharp.		Rev. M. Bolles.
Rev. Mr. Grafton.		Rev. Dr. Gano.

Mourners.  
 The Clergy.

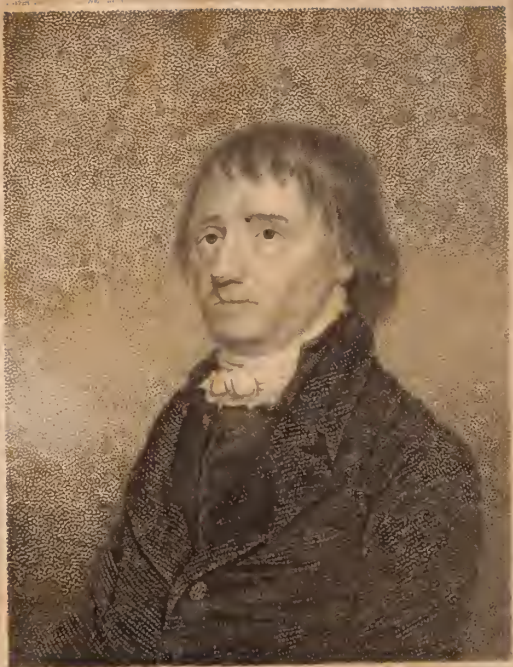
Female members of the Rev. Dr. Baldwin's and Rev. Mr. Sharp's Churches and Congregations.

Male members of the Rev. Dr. Baldwin's and Rev. Mr. Sharp's Churches and Congregations.

Neigh'bourhood and Citizens.

Carriages.





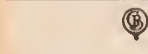
Painted by M.

REV. JOSEPH GRAFTON, A.M.  
*Pastor of the Baptist Church  
Newton, Mass.*





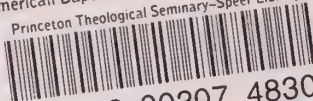
## Date Due

[illegible]





I-7 v.2  
American Baptist Magazine and Missionary  
Princeton Theological Seminary-Speer Library



1 1012 00307 4830



